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SCRIPTURES

WHICH SHEW

FOR WHAT CHRIST DIED;

ALSO WHICH SHEW

HIS SECOND COMING,

TO

Bruise Satan's Head,

AND

To establish his peaceable Kingdom

THE DIFFERENCE OF

CHRIST'S SECOND COMING

AND

LAST COMING;

AND THE DIFFERENCE OF

The First Resurrection and the General Resurrection.

LIKEWISE

The Remarkable Events of 1811,

Selected from the Newspapers,

BY A LOVER OF TRUTH.

LONDON: Printed by MARCHANT and GALABIN, Ingram-Court, Fenchurch-Street.

June 21st, 1812.

ADDRESS TO THE READER.

When the honour of the most high God and Saviour Jesus Christ is concerned, it is the incumbent duty of every christian to make use of those talents, which the Lord, in his abundant mercy and loving kindness, hath bestowed upon him, for the discovery and propagation of truth, and the obliteration of error. Under these influences of mind, I have been induced to publish the following pages, that the friends of righteousness and true holiness may fairly investigate these facts, which I conceive incontrovertible, being founded on that standard of truth, the Bible. I have arranged the subject under different heads, to simplify it as much as possible, requesting the reader to judge impartially, laying aside all prejudice imbibed by hearsay. We cannot expect to find the truth, and be established therein, without diligence and fervent prayer. The redemption of the world, by the power of God in Christ Jesus, is of all other subjects the most sublime, and the least regarded. The times are come for the accomplishing the fulness of the Gentiles, and the calling of the Jews: darkness pervades the minds of the people, or they certainly would see the signs of the times, so clearly set forth in Luke xxi.—Christ hath sent the Spirit of Truth, as he promised, to shew us the mind and will of God: that there may be found a willing people in the day of his power.—As it is the opinion of many that prophecies ceased after the establishment of the gospel, and that no prophecies are to be given in the latter days; I shall bring forward the scriptures to prove that prophecies have not ceased, *Matt.* v.

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17, 18. "Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfil; for verily I say unto you, till heaven and earth pass, one jot or tittle shall in nowise pass from the law till all be fulfilled." *Amos* iii. 7. "Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets."

But how can this be fulfilled, if the great events that are spoken of in this gospel, to take place in the last days, should come without being revealed?

The spirit of prophecy having left the church, so many centuries, in consequence of their unbelief and hardness of heart, numbers know not that there is an Holy Ghost in power, but in word only. Thus it has become doubtful with many of its return; and the consequence is, that every pretension to prophecy is scorned as soon as it appears, by such characters, who fulfil the words in 2 *Peter* iii. 3, 4. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying where is the promise of his coming?" 1 *John* iv. 1. "Beloved, believe not every spirit, but try the spirits, whether they are of God: because many false prophets are gone out into the world." Having tried the spirit by the word of God, with much diligence, I do herein declare to all people, it is my firm belief, that the spirit of truth is come; that Christ is fulfilling his own word written in *John* x. 16. "OTHER SHEEP I have, that are not of this fold; they shall hear MY VOICE. And there shall be one fold under one Shepherd." But can we suppose for a moment, that God hath not the same love for his creatures now as in old time? The Jews had the spirit of prophecy for 1500 years, even to the time of our Lord's condemnation at Pilate's bar. *John* xi. 50, 51, 52. The

high priest prophesied; and as many prophecies were given at the commencement of the gospel dispensation, it *must needs* be revived at the fulfilment of it, *or else* how could Solomon's words prove true?

Eccles. vii. 8. "Better is the end of a thing than the beginning thereof."

The Scriptures give us great encouragement to search for ourselves, and ask a blessing of the Lord. *Ps.* cix. 18. "Open thou mine eyes, that I may behold wondrous things out of thy law."

Ephes. ii. 8, 9. "For by grace are ye saved, through faith; and that not of yourselves. It is the gift of God. Not of works lest any man should boast." *Matt.* vii. 7, 8. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." *Rom.* viii. 26. "Likewise the spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered."

Matt. xi. 28, 29, 30. "Come unto me, all ye that labour, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

How were the prophecies of Christ's birth, life, death, and resurrection fulfilled? spiritually, or temporally? you must answer temporally. Then I shall take some prophecies temporally and some spiritually. I do assert, and will prove from the scriptures, that Christ died to redeem the world; that is, to restore mankind to the image of God, and knowledge of God; that the curse will be taken off the earth, and man enjoy a thousand

years of peace on earth; that Satan will be bound for a thousand years; that war and distress must be prior to Christ's second coming; that God will take the honour to himself of bringing in his kingdom, by teaching in the Spirit. There is danger in rejecting the word of the Lord, there is danger in trusting to men, and abiding by their precepts as a standard: instead of taking the Bible as a standard to judge of all pretensions.

SCRIPTURES, &c.

Texts which shew for what Christ died.—To restore man to what he was created for.

The candid enquirer is earnestly requested to peruse attentively the passages referred to. —Read *Gen.* i. ii. iii.—i. 27. "So God created man in his own image; in the image of God created he him: male and female created he them." ii. 16. "And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat:" 17. "But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die." 18. "And the Lord God said, It is not good that the man should be alone: I will make him an help meet for him." God knew that the arts of Satan, who had influence over the angels in heaven to cause their fall, would find a way to have influence over man upon earth. Therefore God said, It is not good that the man should be alone.—If Adam had not tasted of the forbidden tree, the devil would have found another way to betray man. We see that Noah brought a second curse upon man, by cursing his son, and that curse

rested upon his posterity; this shews us that man was not good alone. 22. "And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man." *Gen.* iii. 1, 2, 3. The woman contended with the serpent, and answered, God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die." 4. "And the serpent said unto the woman, Ye shall not surely die." 6. "She took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat." Adam died spiritually the same day that he ate the forbidden fruit.—Man was pronounced dead under the fall—He was dead to knowledge. To prove the truth of these words, Christ came into the world, and did wonders and miracles among mankind, such as were impossible to be done by man; it was a trial to the Jews; and by their rejecting him, it proved them dead to knowledge; those who were full of their own wisdom, and thought all knowledge was in themselves, by their rejecting Christ, proved they were dead to knowledge. Man is not dead to faith, but he is dead to knowledge. The woman contended with the serpent and answered, *Gen.* iii. 2, 3. Then God *(Gen.* iii. 14, 15,) justly cast the blame on Satan, for his subtilty and arts, to pronounce him cursed above every beast, as a serpent, and above every created being, as a devil. It is pronounced, that her seed should bruise his head, and he should bruise his heel. God created the woman an helpmate for man.

God has said, there is none beside him, his honour he will not give to another. Then how can Satan frustrate God's design in the creation, and our Lord not accomplish it in our redemption? God did not alter his decrees by the fall of the woman: God said, that her seed should bruise the serpent's head.

Our Lord suffered his heel to be bruised for man's transgressions. *Isa.* liii. 8. "For he was cut off

out of the land of the living: for the transgression of my people was he stricken." Read the chapter.

John iii. 16, 17. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

John xii. 47. "And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

John xii. 31, 32. "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me."

John i. 29. "John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sins of the world."

2 *Cor.* v. 18, 19. "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them."—The promise of reconciliation is made by the gospel; but how can that reconciliation take place before satan be bruised under our feet?"

Rom. xvi. 20. "The God of peace shall bruise satan under your feet shortly."—*Gen.* iii. 12. Adam, by the influence of the devil, unjustly cast the blame upon God and the Woman.—*Heb.* ii. 9. Christ tasted death for every man.—1 *Tim.* iv. 10. "We trust Christ tasted death for every man." 1 *Tim.* iv. 4, 10. We trust in the living God, who is the Saviour of all men, specially of those that believe."

Gen. iii. 13, 14, 15. The woman justly cast the blame upon satan: therefore satan's guilt must come upon his own head. "And the Lord God said unto the serpent, because thou hast done

this, thou art cursed above all cattle, and above every beast of the field : upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life : and I will put enmity between thee and the woman, and between thy seed and her seed : it shall bruise thy head, and thou shalt bruise his heel."—*Heb.* ii. 14. "Forasmuch then as the children are partakers of flesh and blood, he (i. e. Christ) also himself likewise took part of the same ; that through death he might destroy him that had the power of death, that is the devil."—The promise was made for man's redemption, (*Gen.* iii. 15.) when the woman's seed should bruise the serpent's head ; and the curse fall on satan above every man.

The curse pronounced on the serpent, as a beast, is but a type and shadow of the devil : having no feet, meaneth, satan shall have no footing here on earth, after his head is bruised by the seed of the woman.—*Rom.* iii. 24, 25, 26. "Being justified freely by his grace, through the redemption that is in Christ Jesus : whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God ; to declare, I say, at this time his righteousness : that he might be just, and the justifier of him which believeth in Jesus."—1 *John* ii. 2. "Jesus Christ the righteous, he is the propitiation for our sins : and not for ours only, but also for the sins of the whole world."

1 *John* iii. 3, 8. "He that committeth sin is of the devil : for the devil sinned from the beginning ; for this purpose the Son of God was manifested, that he might destroy the works of the devil." Chap. iv. 14. "And we have seen and do testify that the Father sent the Son to be the Saviour of the world."

Rom. v. 18, 19. "Therefore as by the offence of one judgment came upon all men to condem-

nation; even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

Titus ii. 13, 14. "Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—Might redeem us, does not imply that it is already done, (although the price is paid,—Christ died, a ransom for all. 1 *Tim.* ii. 6.) but it implies, that we are to expect redemption,—the redemption of the body, which we know, by the fulfilment of scripture, is nigh at hand. What says Paul?—*Rom.* viii. 23, 24. "And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?" My brethren, it is one thing to die and be delivered from the power of the evil one; and another thing for the evil one (the devil) to be driven from us, and sealed down for a thousand years: and man redeemed, man restored to the image of God.

Isa. liii. 8. "He shall see of the travail of his soul and shall be satisfied."—The cruel manner in which our Lord's disciples were put to death did not satisfy our Lord; nor did the sufferings of the martyrs satisfy him; and the persecution of the people of God did not satisfy him. But what will satisfy our Lord is, to see men in heart and mind, longing for Satan's destruction, as the Jews clamoured for the blood of Christ; and as eager to have Satan's head bruised, as they were to bruise Christ's heel. Christ suffered his

heel to be bruised for the transgression of man, in the fall, that divine justice might bruise the head of the serpent, who betrayed the woman; for this was the day of vengeance, which Christ had in his heart; *(Isa.* lxiii. 4.*)* and this it was written by the prophet he should see and be satisfied. —*John* iii. 17. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved."—Then how can the world be saved through Christ, if he does not destroy all the works of the devil, as is prophesied of him?

Isa. xxv. 8. "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people (i. e. the devil) shall he take away from off all the earth: for the Lord hath spoken it." And as Christ said *Matt.* xiii. 41. "The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity."

John, xi. 52. "And not for that nation only, but that also he should gather together in one, the children of God, that were scattered abroad."—See the preceeding verses.

Texts, which shew War and Distress of Nations prior to Christ's second coming.—Casting out of Satan and those who would not that Christ should reign over them.—First Resurrection.—The Hour of Trial.

Isa. xxviii. 16, 17. "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth, shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail

shall sweep away the refuge of lies, and the waters shall overflow the hiding place." 18, 19, 20.

If you abide by men's judgment on the Scriptures, attending only to their precepts, and do not search for yourselves, you will find their doctrine and their precepts very scant to cover you from the approaching storm. Do search the Revelation now given; do it for the glory of God and the good of your own souls.

Isa. xxviii. 21, 22. "For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. Mercy is God's darling attribute, judgments his strange work.—Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth." Read the chapter—*Micah.* v. 15. "And I will execute vengeance in anger and fury upon the heathen, such as they have not heard." Read the chapter—*Hag.* ii. 6, 7. "For thus saith the Lord of hosts; yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts." Read the chapter. Yet once: this was spoken above 2300 years ago; it is prophecy: let us watch; it now is a very little time to the fulfilment.

Joel, ii. 15, to end—*Joel*, iii.—*Isa.* lxvi, 14, 15, 16. "And the hand of the Lord shall be known towards his servants, and his indignation towards his enemies. For behold the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword, will the Lord plead with all flesh: and the slain of the

Lord shall be many." *Isa.* lxv. 8. "Thus saith the Lord, as the new wine is found in the cluster, and one saith destroy it not, for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all."

Matt. xxiv. 22 to end.—xxv. See the News of 1811. *Luke* xxi. 25, to the end. *Jer.* xxx. 23, 24. "Behold the whirlwind of the Lord goeth forth with fury, a continuing whirlwind; it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return, until he have done it, and until he have performed the intents of his heart: in the latter days ye shall consider it." *Luke* xxi. 28. "And when these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh." *Rom.* viii. 23. "Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

"The solemn midnight cry—
The bridegroom's voice you'll hear.
The Spirit and the bride affirm,
His coming now draws near.
The heavenly pillars soon will shake,
And earth's foundation mourn:
Therefore 'tis time loudly to cry
To sinners to return—
While mercy waiteth at the door,
The Saviour doth invite;
For to come in and sup with him,
Before the door is shut."

Luke xii. 35 to 38. 2 *Peter* iii. 8. "One day is with the Lord as a thousand years, and a thousand years as one day."

This he spake of the creation of man, from the six days; the seventh day the Lord rested from his labour; which alludes to the one thousand years of rest, wherein the Lord will confine the power of evil from man, according to *Rev.* xx. and bring in the one thousand years of rest; then

cometh the thousand years of rest; then cometh the new heavens and the new earth, wherein dwelleth righteousness. Our Saviour saith, *Matt.* xxiv. 21. "And except those days should be shortened, then should no flesh be saved: but for the elect's sake those days shall be shortened." Which meaneth the six thousand, to bring in his glorious kingdom of rest to man. The disciples thought the kingdom of God should immediately appear; but Christ plainly shewed them that it was not then, from the parable he brought forward of a nobleman going into a far country to receive for himself a kingdom, and to return; but at his return he saith, those mine enemies, which would not that I should reign over them, bring them hither and slay them before me. *Luke* xix. read the chapter. This plainly proves how the devil would work enmity in man to be against the coming of the Lord Jesus Christ.

Now, from the signs spoken of in the gospel, that would appear, prior to the second coming of Christ, they all do appear together; for our Saviour said there should arise false Christs and false Prophets;—I know that both of these have risen in these days: one wrote to a friend of mine that he was the Christ, another the same, and other two, (I could give the names) that some are looking to. Many false prophets have risen, and by their fruits they have been known; but the true prophets must certainly appear, to bring it to the likeness of the days of Noah, and to the gospel; for our Saviour said, "He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward." Had there been no prophets to arise, this caution would not have been given; neither would our Saviour have said, "The spirit of truth should come to guide us into all truths, and to tell us things to come.

1 *Peter*, iv. 12, 13. "Beloved, think it not

strange concerning the fiery trial, which is to try you, as though some strange thing happened unto you. But rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy."

Dan. xi. 35. "And some of them of understanding shall fall, to try them, and to purge and to make them white, even to the time of the end; because it is yet for a time appointed."

1 *Cor.* iii. 13. "Every man's work shall be made manifest; for the day shall declare it; because it shall be revealed by fire: and the fire shall try every man's work, of what sort it is."

Zech. xiii. 9. "And I will bring the third part through the fire, and will refine them, as silver is refined; and will try them, as gold is tried; they shall call on my name, and I will hear them; I will say, it is my people; and they shall say, the Lord is my God."

Rev. iii. 10. "Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

Mal. iv. 1. "For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch." (The root of evil is the devil.) Read the chapter.

2 *Thess.* ii. 8. "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

2 *Thess.* i. 7 to 10.—"And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of

our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe."

Rev. xx. 1 to 6. "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil and satan, and bound him a thousand years; and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years shall be fulfilled; and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgement was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, nor his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again, until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with him a thousand years.

Rom. xvi. 20. "And the God of peace shall bruise satan under your feet shortly."

Isa. iv. 3, 4. "And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem. When the Lord shall have washed away the filth of the daughter of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning."

Dan. xii. 1, 2. "And at that time shall Michael stand up, the great prince, which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found written in a book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

1 *Cor.* xv. 51, 52, 54. "Behold I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written,—death is swallowed up in victory."

Phil. iii. 20, 21. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

1 *Thess.* iii. 12, 13. "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ, with all his saints."

Texts which treat of Christ's second coming, as the Deliverer.

Romans, xi. 26. "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob."

The scriptures shew us, that we must expect the Spirit of Truth, (the Holy Ghost the Comforter,) to warn us of Christ's second coming in power to destroy the devil and his angels, (i. e. cast them out,) and men who stand in bold defiance against God, and deny the Bible and the fulfilment thereof.

John, xiv. 15, 16, 17, 26. "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of Truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

John xvi. 7 to 15. "Nevertheless, I tell you the truth; It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you; and when he is come, he will reprove the world of sin, and of righteousness, and of judgment. Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of Truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you."

1 *Peter* i. 5, 13. "Who are kept by the power

of God, through faith unto salvation, ready to be revealed in the last time. Wherefore gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ.—Read the chapter.

Isa. xlii. 1, 2, 3, 4. "Behold my Servant, whom I uphold; mine Elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail, nor be discouraged till he have set judgment in the earth; and the isles shall wait for his law."

When Christ was upon earth his voice was heard in the street, and he wept over Jerusalem. (see *Matt.* xxiii.—*Luke* xix. 41 to 44.) therefore I conclude that it must be the Spirit of Truth to warn.

Rev. xxii. 16, 17. "I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, come." The shadow is to one, the substance must be to all that believe. When the Lord delivered the Children of Israel from the bondage of Pharaoh, he made use of Moses as an instrument: now, the Lord will redeem us, and he has now done the same.

It is written, Prophets shall arise.

1 *Thess.* v. 19, 20, 21. "Quench not the Spirit. Despise not prophecyings. Prove all things; hold fast that which is good."

1 *Cor.* xiv. 14. Follow after charity, and desire spiritual gifts, but rather that ye may pro-

phesy. He that speaketh in an unknown tongue, edifieth himself; but he that prophesieth, edifieth the church."—1 *Cor.* xii. 4. "Now there are diversities of gifts, but the same spirit."—1 *Cor.* xiii. 9, 10. "For we know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away; for now we see through a glass darkly, but then face to face." *Matt.* x 40. "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward."

Texts which prove that a further Revelation would be given.

1 *Cor.* i. 26, 27, 28, 29, 19. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;—and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are;—that no flesh should glory in his presence." *John* xvi. 15.

Isa. xxviii. 9, 10, 11, 12, 13. "Whom shall he teach knowledge? and whom shall he make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little:—For with stammering lips, and another tongue, will he speak to this people;—to whom he said, this is the Rest wherewith ye may cause the weary to rest, and this is the Refreshing: yet they would not hear. But the word of the Lord was unto them, precept upon precept, pre-

cept upon precept; line upon line, line upon line; here a little, and there a little; that they might go and fall backward, and be broken and snared and taken." This is the manner of the revelation in this day. *Luke* xii. 2. "For there is nothing covered, that shall not be revealed; neither hid, that shall not be known." 1 *Tim.* ii. 6. "Who gave himself a ransom for all to be testified in due time."

Rom. viii. 18. "For I reckon, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." *Joel* ii. 28. "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." The shadow was, at the day of Pentecost, by the Spirit being poured out upon them who were present; but the substance was not fulfilled of the Spirit being poured out upon all flesh. *Acts* ii. It was no more fulfilled than was the prophecy quoted by *John* xix. 37. *Zech.* xii. 10.—They pierced Christ, but they did not mourn; quite the contrary. I could mention something about the bone, 36 v. but I know you cannot bear it. *Gen.* iii. 15. It shall bruise thy head.

Now follow texts, which shew that the second coming of Christ will be visible and powerful against his enemies. *Rev.* i. 7. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." *Mic.* v. 2, 3. "Yet out of thee shall He come forth unto me, that is to be ruler in Israel; therefore will he give them up, until the time that she which travaileth hath brought forth." Read the chapter.

Rom. xi. 25, 26, 27, 32. "For I would not, brethren, that ye should be ignorant of this mys-

tery, least ye should be wise in your own conceit, that blindness in part is happened to Israel until the fulness of the Gentiles be come in:—and so all Israel shall be saved; as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins:—For God hath concluded them all in unbelief, that he might have mercy upon all." *Ps.* xcvi. 12, 13. "Let the fields be joyful and all that is therein, then shall all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth; he shall judge the world with righteousness, and the people with his truth." *Ps.* cii. 16, 18. "When the Lord shall build up Zion, he shall appear in his glory:—This shall be written for the generations to come, and the people which shall be created shall praise the Lord." *Ps.* cx. 3. "Thy people shall be willing in the day of thy power, in the beauties of holiness, from the womb of the morning thou hast the dew of thy youth."

Zech. xiv. 5. "And the Lord my God shall come, and all the saints with thee." *Acts* iii. 20. "And he shall send Jesus Christ, which before was preached unto you, whom the heavens must receive until the time of restitution of all things, which God hath spoken by the mouth of all his prophets since the world began."

1 *Cor.* i. 7, 8. "So that ye come behind in no gift, waiting for the coming of the Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of the Lord Jesus Christ; God is faithful, by whom ye are called."

Luke xxi. 27. "And then shall they see the Son of Man coming in a cloud, with power and great glory." *Mat.* xxiv. 38, 39. "For, as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until

the day that Noe entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of Man be."—How was it they did not know? Because they rejected the warning. But how can these days be like the days of Noah, without a warning?

1 *Thess.* v. 2, 3. "For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. When they shall say peace and safety." How is it that the day cometh like a thief? Because the world reject the warning. 1 *Thess.* v. 23. "I pray God your whole spirit, and soul, and body, be preverved blameless unto the coming of our Lord Jesus Christ."

Matt. xxv. 6. "Behold, the Bridegroom cometh; go ye out to meet him." *Joel* ii. 16. "Let the bridegroom go forth of his chamber, and the bride out of her closet." *Zech.* ii. 10. "Sing and rejoice, O daughter of Zion: for lo, I come, and I will dwell in the midst of thee, saith the Lord."

Phil. iii. 20, 21. "For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

1 *Thess.* iii. 12, 13. "And the Lord make you to increase and abound in love, one towards another and towards all men, even as we do towards you. To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ, with all his saints."

Rev. xii. 1, 2. "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child, cried, travailing in birth and pained to be delivered." Read the chapter.

To understand the Revelation of Jesus Christ to St. John, we must keep in mind *Rev.* i. 1. "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John." Christ shewed to John by vision things which must shortly come to pass: all must be fulfilled on earth, which John saw in heaven. We see, that there is a church must arise in the last days, before the second coming of Christ, which is a wonder to mankind.—Read the 10th and 12th verses, and you will there see what is to follow that wonder.—The shadow is to one the substance will be to all. A woman is now visited by the Sun of Righteousness, the Spirit of Truth, to teach men to claim the promise, *Gen.* iii. 15. of bruising Satan's head; and by her petition, men joining with her, the Lord will destroy Satan and his angels. The twelve stars are men, the earth is men, (I am a part of that earth) who help the woman and oppose the floods of lies cast by men, the devil influencing them.

12 "Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth, and of the sea; for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." See the distress all the world over; the murders committed; people destroying themselves; the world full of iniquity: surely this is the time of the devil's great wrath: but the time will be short. Every verse of this xii. ch. *Rev.* is explained by the Spirit of Truth, through the visitation of the Lord to the woman; therefore, if you want wisdom, ask it of the Lord, and be like the Bereans of old, to search the Scriptures, and the Prophecies that are now given of their fulfilment.

Gal. iv. 4, 5, 6. "But when the fulness of the time was come, God sent forth his Son made of a

woman, made under the law. To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father."

Reader, Joanna did not receive her mission from men, neither did she learn it from any doctrine of men; but from the revelation of the Spirit of God, which is sent forth into her heart, that we may be made heirs of God through Christ. Now, why do men preach another doctrine, and deny the Spirit being sent forth in her? They preach another Gospel that was never taught them by our Saviour and his apostles; they tell us the fulness of time was when Christ came upon earth, and was born of a woman; but can they prove that Christ was made of a woman? Christ was made of the Holy Ghost, and became the Son of God, taking man's nature upon him, in every form and fashion as a man; neither was man's redemption then: and the Jews that were under the law, are under the law to this day. Why should men marvel, to think that, that scripture should allude to a woman in the last days, whom the Spirit of Truth should come to visit, to claim the promise that was made in the fall (*Gen.* iii. 15.) and redeem men from the fall? Was not the promise made to the woman, who cast her blame on Satan? Then why should we wonder, that the Spirit should visit the woman to claim the promise (of bruising Satan's head) God made to the woman? But how could the woman claim the promise, without the Spirit coming to visit her? Reader, why does it appear more marvellous to you, that God should send forth the Spirit of his Son into her heart, to free the fall, and claim the promise, that ye may be made heirs of God, and joint heirs with Jesus Christ, in his peaceable kingdom on earth, than it is marvellous that God should send forth the

Spirit of his Son into your hearts, thereby crying Abba, Father, making you heirs of God through Christ? You do not discern how the Gospel will be fulfilled: neither do you discern how the prophets will be fulfilled. Read the Scriptures. 1 *Cor.* vi. 15, 19, 20. "Know ye not that your bodies are the members of Christ? What know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's."

Where is the man who can answer, in a temporal sense, how Christ's body can be divided, and placed into so many members? Yet, in a spiritual sense, all are members of Christ, that are in Christ; now perfectly so do the scriptures speak of Christ's being made of a woman, and come in her form; not in a temporal sense is Christ either, but in a spiritual sense he is both. Read Ezekiel, iii. and iv.

Ez. iii. 1. "Son of man, eat that thou findest; eat this roll, and go speak unto the House of Israel."

Of what use say many people could eating a roll of paper be to a man? or what knowledge could he derive from that? Reasonings to mock the prophets, without having any knowledge of God's ways, or decrees, that, by God's commanding him to eat the roll signified, that God's spirit should be within him, God's words should be within him, God's direction should be within him, when God sent him to the rebellious house of Israel, to warn them to repent, or God would destroy them. And all the signs God set by the prophet, were signs to the house of Israel, what should befal them hereafter.—1 *Tim.* ii. 13, 14, 15. "For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the

transgression. Notwithstanding she shall be saved in child-bearing, if they continue in faith, and charity, and holiness, with sobriety."

Now for the words of the Apostle, 1 *Cor.* xv. 22. "For as in Adam all died, even so in Christ shall all be made alive." "Adam was not deceived, but the woman being deceived was in the transgression." Here discern from the Apostle (1 *Cor.* xv. 22.) as well as the beginning, that death to Adam came through the woman, that is to be saved in child-bearing. Now mark: As in Adam all died, even so in Christ shall all be made alive; then if Adam was not deceived, but the woman, and the transgression came that way; so the promise being fulfilled brings the redemption that way. Reader, do not deny the scriptures, but bring them together, and you will see them plain, if you let go prejudice. But how can she be saved through child-bearing, from the transgression of the fall, if the promise be not fulfilled? Mark the last verse:—"Notwithstanding she shall be saved in child-bearing;" but how do men understand the words? Do they suppose that no woman is to be saved but such as have children? See 1 *Cor.* vii. 34. The single woman is to the Lord: then if the single woman be to the Lord, let no man vainly imagine that this child-birth means temporally; then it must mean spiritually; for if Christ, that was of the Spirit, born of the flesh, and yet conceived by the Holy Ghost of the Spirit of God, be born of the woman, then, through this child-birth the woman will be freed from the transgression of the fall, if she hath faith in the promise, and charity to believe the words of her Maker. But now come to the Virgin Mary, and then weigh the conditions: the Virgin was not wanting in faith, neither in charity, holiness, or sobriety; for all these things were in Christ's mother; then know, O woman, here stand the conditions left on record, for thee

to continue in faith, through the promise, that thou shalt be freed from the transgression of the fall. This is the faith, and this is the charity, that women must believe of their redemption, to bring the spiritual seed; for know, when the woman is freed from the transgression, and her redemption takes place, then comes the redemption of man; but how can man's redemption take place, that is born of a woman, as long as the woman stands under the transgression of the fall? Being saved from the transgression is to be freed from the transgression; if men place it another way, to a temporal sense, how are those women to be saved that had never any children? To understand these words—"She shall be saved through child-bearing," you must look to the Prophet Isaiah. "All her children shall be taught of the Lord;" for this is the meaning of the woman being saved through child-bearing.

Isa. liv. 13. "And all thy children shall be taught of the Lord, and great shall be the peace of thy children." 15, 16, 17. "Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake."

Rev. xii. 16, 17. "And the serpent cast out of his mouth water as a flood, after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, &c. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." *Gen.* iii. 15. "And I will put enmity between thee and the woman: and between thy seed and her seed." The woman's seed shall bruise thy head, Satan.—"As in Adam all died, even so in Christ shall all be made alive." And perfectly so will the words be fulfilled; for know the apostle saith, the man was not de-

ceived; then surely it must be the second Adam, the man Christ Jesus, who cannot be deceived in the creation, in preservation, or in redemption.—The first Adam was as easily deceived to cast the blame on his Maker *(Gen.* iii. 12.) as Eve was to pluck the fruit. Reader, are you one of those that say: Without being deceived, *wilfully and knowingly*, Adam's transgression came first to take the forbidden fruit, *and knew the fatal effects thereof;* secondly, to cast the blame on his Maker, and knew that the evil came from the devil? Then, if he was not deceived, the crimes of the man could not be pardoned. It is the second Adam, the Man Christ Jesus, that was not deceived, who was born of the woman to free her of the transgressions of the fall, and cast out the adversary that betrayed her. Then will the scriptures before mentioned be fulfilled, when the Lord cometh as the woman's friend to free her from the fall, and bring in the redemption of man; and then will all be taught of the Lord. This doth not allude to one woman only, but to all that believe in the fulfilment of the scriptures; but the promise being first made to the woman, it is to a woman it must be revealed, as the time is at hand of its fulfilment, that as in Adam all died, through the subtilty of the serpent, so by the power of Christ will all be made alive.

The Curse to be taken off the Earth.

Isa. lv. 12, 13. "For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing; and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord, for a name, an everlasting sign that shall not be cut off."

Rev. xxii. 3. "And there shall be no more curse; but the throne of God, and of the Lamb shall be in it, and his servants shall serve him."

Isa. xxv. 8, 9. "And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth, for the Lord hath spoken it. And it shall be said in that day, lo, this is our God; we have waited for him: we will be glad and rejoice in his salvation.

Christ's peaceable Kingdom to be established on Earth a thousand Years.

Isa. ii. 2, 3, 4, 5. "And it shall come to pass, in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob: and he will teach us of his ways; and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plow-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation: neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord."

Isa. ix. 6. 7. "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name shall be called, Wonderful Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase

of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and establish it with judgment and with justice, from henceforth even for ever: the zeal of the Lord of Hosts will perform this." (See *Isa.* xi. xxxv. lx.) But though it is written, the child is born, it is not said it is then established; but said, the government shall be on his shoulder, &c. What increaseth must have its time to increase, and is not said to be immediately done; Christ was the Prince of Peace, but his peace was not established when he was on earth, or since.

Isa. xxvii. 6. "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit." xxxiii. 5, 6, 24. "The Lord is exalted: for he dwelleth on high: he hath filled Zion with judgment and righteousness. And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the Lord is his treasure. And the inhabitant shall not say; I am sick: the people that dwell therein shall be forgiven their iniquity. xl. 4, 5. "Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."

Isa. lxv. 9, 10, 17, 18, 19. "And I will send forth a seed out of Jacob, and out of Judah an inheritor of my mountains, and mine elect shall inherit it, and my servants shall dwell there. And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me. For behold I create new heavens, and a new earth; and the former shall not be remembered nor come into

mind. But be ye glad and rejoice for ever in that which I create: for behold I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall be no more heard in her, nor the voice of crying."

Isa. lxvi. 10 to 24. "Rejoice ye with Jerusalem; and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her. That ye may suck, and be satisfied with the breasts of her consolations: that ye may milk out, and be delighted with the abundance of her glory: For thus saith the Lord, Behold I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem. And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb, and the hand of the Lord shall be known towards his servants, and his indignation toward his enemies.—For I know their works and their thoughts: it shall come, that I will gather all nations and tongues, and they shall come and see my glory.—For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord."

Jer. xxxi. 33, 34. "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."

Dan. ii. 44. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall

not be left to other people: but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

Rev. xx. 4. "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."

Jer. iii. 14, 17. "Turn, O backsliding children, saith the Lord; for I am married unto you, and I will take you one of a city, and two of a family, and I will bring you to Zion."

Jer. iii. 17. "At that time they shall call Jerusalem the Throne of the Lord, and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil hearts."

Joel ii. 21 to 30. "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy; your old men shall dream dreams; your young men shall see visions."—The shadow was at the day of Pentecost, by the Spirit being poured out upon them who were present, of different religions; but the substance was not fulfilled of the Spirit being poured out upon all flesh, "And also upon the servants and upon the handmaids in those days will I pour out my spirit." 32.—Mark, the destruction of Jerusalem followed the day of Pentecost; but when this chapter is fulfilled, of the pouring out of the spirit upon all flesh, "it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said."

Ps. ii. *Rev.* xxi. xxii. v. 10. "And hast made us unto our God kings and priests, and we shall reign on the earth."

Rev. xxi. 3. "Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

Heb. ix. 28. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation." ii. 8. "Thou hast put all things in subjection under his feet. For in that he put all things in subjection under him, he left nothing that is not put under him." But now we see not yet all things put under him. The apostle was speaking of the second coming of Christ, to put all things under him; that the end for what Christ died was not then accomplished.

John vi. 44, 45. "No man can come to me, except the Father which hath sent me draw him, and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."

Stephen said, *Acts* vii. 51, 52. "Ye do always resist the Holy Ghost: as your fathers did so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the just one."

Reader, resist not the Lord in the Spirit,—harbour not the serpent; hold up your hand, lift up your voice, that he may be cast out. *Rev.* v. 13. "And every creature, which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever."

The Danger of rejecting Prophecy.

Jer. xxv. 3, to the end. Take warning by the Jews rejecting Christ. 1 *Sam.* xv. 22, 23. "And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? behold to obey is better than sacrifice, and to harken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry; because thou hast rejected the word of the Lord he hath also rejected thee." Read the chapter.

On Signing with our Hand to what we Petition for from the Heart, and on Sealing.

We petition the Lord to fulfil the prayer, which he taught us: that all the earth may praise his name, that all the earth may see his salvation, and give unto the Lord the glory and honour due unto his name—that the promise may be fulfilled, made in the beginning, (*Gen.* iii. 15.)—that the tree of life, that was guarded by the flaming sword, may now come to man—that the flaming sword may destroy our adversary, the devil—and that our God may be all in all. Reader, when you petition your governors upon worldly affairs, do you not first give your names to a rough petition, then sign a petition properly drawn up, and then wait the result? Then why should you marvel that the Lord should deal with men after the manner of men? If you wish to know what the Sealing is, read Joanna Southcott's book called Caution and Instruction to the Sealed; which you may get at Mr. Tozer's, Chapel-Place, Duke-Street, St. George's Fields.

Isa. xliv. 5, 6. "One shall say, I am the Lord's,

and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel. Thus saith the Lord, the King of Israel, and his Redeemer, the Lord of hosts, I am first and I am the last, and besides me there is no God."

Rev. vii. 2, 3. "And I saw another angel ascending from the east, having the seal of the living God, and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God, in their foreheads."

Isa. xxvii. 12, 13. "And ye shall be gathered one by one, O ye children of Israel."

Isa. xlv. 23, 24, 25. "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, *every tongue shall swear.* Surely shall one say, in the Lord have I righteousness and strength; even to him shall men come; and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified and shall glory."

John x. 14. "I am the good shepherd, and know my sheep, and am known of mine."

2 *Tim.* ii. 19. "Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity."

Ephes. i. 9 to 14. "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself. That in the dispensation of the fulness of times, he might gather together in one, all things in Christ, both which are in heaven, and which are on earth, even in him. In whom also we have

obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the council of his own will; that we should be to the praise of his glory, who first trusted in Christ; in whom ye also trusted, after that ye heard the word of truth, the Gospel of your salvation; in whom also after that ye believed, ye were sealed with that holy spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possessions unto the praise of his glory."

Ephes. iv. 30. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

2 *Esdr.* ii. 35 to 48. "Be ready to the reward of the kingdom; for the everlasting light shall shine upon you for evermore. Flee the shadow of this world; receive the joyfulness of your glory. I testify my Saviour openly. O receive the gift that is given you, and be glad, giving thanks unto him that hath called you to the heavenly kingdom. Arise up and stand, behold the number of those that be sealed in the feast of the Lord: which are departed from the shadow of the world, and have received glorious garments of the Lord. Take thy number, O Sion, and shut up those of thine that are clothed in white, which have fulfilled the law of the Lord. The number of thy children, whom thou longest for, is fulfilled; beseech the power of the Lord, that thy people, which have been called from the beginning may be hallowed. I, Esdras, saw upon the mount Sion a great people, whom I could not number, and they all praised the Lord with songs. And in the midst of them there was a young man of a high stature, taller than all the rest; and upon every one of their heads he set crowns, and was more exalted, which I marvelled at greatly. So I asked the angel and said, Sir, what are these? He

answered and said unto me, These be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God; now are they crowned and receive palms. Then said I to the angel, What young person is it that crowneth them, and giveth them palms in their hands? So he answered and said unto me, It is the Son of God, whom they have confessed in the world. Then began I greatly to commend them that stood so stiffly for the name of the Lord. Then the angel said unto me, Go thy way and tell my people what manner of things, and how great wonders of the Lord thy God thou hast seen."

2 *Esdr.* viii. 53. "The root of evil is sealed up from you; weakness and the moth is hid from you; and corruption is fled into hell to be forgotten."

Rev. xx. 3.—"And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season."

Isa. lxv. 22. "And mine elect shall long enjoy the works of their hands."

Trust not in Man.

Pin your faith on no man's sleeve.

Isa. ii. 22. "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?"

Jer. xvii. 5 to 8. "Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and his heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is.

For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit."

Isa. xxvi. 13. "O Lord our God, other lords beside thee have had dominion over us; but by thee only will we make mention of thy name."

xxix. 13, 14. "Whereof the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear towards me is taught by the precepts of men: therefore behold, I will proceed to do a marvellous work amongst this people, even a marvellous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

xl. 7, 8. "The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: The grass withereth, the flower fadeth; because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever."

Jer. v. 11, 12, 20, to 31. "For the house of Israel, and the house of Judah, have dealt very treacherously against me, saith the Lord. They have belied the Lord, and said, It is not he; neither shall evil come upon us; neither shall we see sword nor famine: and the prophets shall become wind, and the word is not in them; thus shall it be done unto them. Wherefore thus saith the Lord God of hosts."—Read the chapter.

Gal. i. 11, 12. "But I certify you, brethren, that the gospel, which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

Isa. i. 18, 19, 20. "Come now and let us rea-

son together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it."

Hos. iv. 1. "The Lord hath a controversy with the inhabitants of the land; because there is no truth, nor mercy, nor knowledge of God, in the land."

Rev. xxii. 10. "Seal not up the sayings of the prophecies of this book; for the time is at hand." —Then why do men seal them up, as though all was said and finished, and no more prophecies to be added to them, nor any revelation to be revealed from them? It is called the Revelation, as a book to be revealed, and not concealed.

Dan. xii. 8, 9. "And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, go thy way, Daniel: for the words are closed up, and sealed to the time of the end." Then at the end they must be revealed and made known.

John vii. 48, 51. "Have any of the rulers, or of the Pharisees, believed on him? Doth our law judge any man before it hear him, and know what he doeth?"

Isa. lvi. 1. "Do justice." Attend to the council of the Lord. *John* vii. 24 Judge not according to the appearance, but judge righteous judgment. *Deu.* i. 16, 17.—*Isa.* xxx. 18, 19.—*Ezek.* xxxvi. 16.---*Isa.* xxxv. 3, 4; xl. 29; xl. 22. None saith, Restore.—*Acts* iii. 19, 20, 21, 26.—*Matt.* vii. 12, 21; v. 16, 20.—*Rev.* ii; iii.—*Isa.* viii. 11 to 20.—*Esek.* ii.

Mark what the Prophets and the Gospel speak of the end of Satan's reign.

Micah iv. 1 to 7. "Nation shall not lift up a sword against nation; neither shall they learn

war any more. But they shall sit every man under his vine, and under his fig-tree, and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. For all people will walk every one in the name of his God, and we will walk in the name of the Lord our God for ever and ever. In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted, a remnant, and her that was cast far off, a strong nation; and the Lord shall reign over them in mount Zion, from henceforth even for ever."

Read the fifth chapter.

Hab. ii. 2, 3. "And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry."

Hag. ii. 6, 7. "For thus saith the Lord of hosts; yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land: And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts."

Zech. ii. 10 to 13. "Sing and rejoice, O daughter of Zion: for lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation."

iii. 10. "In that day, saith the Lord of hosts,

shall ye call every man his neighbour under the vine, and under the fig-tree."—Read the viiith and ixth chapters.

xii. 10. "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace, and of supplications: and they shall look upon me, whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born."

Mal. iii. 16, 17, 18. "Then they that feared the Lord, spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous, and the wicked; between him that serveth God, and him that serveth him not."

iv.—"And the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.—But unto you that fear my name shall the sun of righteousness arise with healing in his wings. Behold I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord."

Rev. vii. and xxii.—*Ephes.* iv.—*Rom.* viii.—2 *Pet.* iii.—*Ps.* ii. xlv. and xlvi. 8, 9. "Come, behold the works of the Lord, what desolation he hath made in the earth. He maketh wars to cease unto the ends of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariots in the fire. Be still, and know that I am God: I will be exalted among the heathens; I will be exalted in the earth."

Ps. xxii. 27. "All the ends of the world shall remember, and turn unto the Lord; and all the

kindreds of the nations shall worship before thee."

lxviii. 18. "Thou hast ascended on high; thou hast led captivity captive; thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them."

lxxii. 17. "His name shall endure for ever; his name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed."

Isa. lxv. 20. "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed." Will sin abound in men, after the author of evil is bound, and all God's wondrous works made known? This is possible to be, if we consider the end, (see *Rev.* xx. 7, 8, 9.) that Satan's power will be let loose for a season, before the awful day of judgment come; sin may abound again in men, and *Isaiah's* words be fulfilled in the end. These words stand on record as a caution to men, after seeing all the words which God has spoken by the prophets fulfilled. For when Satan's power in the end cometh upon the earth, that he is freed, to try him the second time, evil will increase: "For he shall go out to deceive the nations." Which way, it may be asked, can Satan tempt men to evil after he is loosed? He may tempt them to unbelief as he did in the beginning.

The last coming of Christ to Judge the World.—General Resurrection.

Rev. xx. 11, 12, 13. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was

opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead, which were in them, and they were judged every man according to their works."

1 *Thes.* iv. 17. "Then we which are alive and remain, shall be caught up, together with them, in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

Objections of the World against the Visitation of the Lord in this present Day.

Ob.—There shall be no more prophecy; for it is written, *Rev.* xxii. 18, 19. "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life."

A.—Read *Acts* iii. 19 to the end. And tell me what means a refreshing. Therefore that person who saith the Lord will *not* deliver the world from the power of the evil one, taketh *away* from God's gracious promises; he addeth his own wisdom, and diminisheth the truth.

Ob.—When Jesus was crucified, he said, It is finished; therefore no manifest works of God are to be expected, till the great judgment day.

A.—The power of wicked men and of devils was finished in the action of crucifying him, fulfilling the word of God, as it is written in *Isa.* liii. but they could go no further. If the great work of the Redeemer was finished, what need of his coming again to destroy the works of the devil? 2 *Thes.* ii. 6, 7, 8.

Jesus finished the work he had to do at that time, which was to break down the middle wall

of partition built up, through the influence of Satan, when Adam blamed his Maker, in suffering for sinful man's transgressions; otherwise we could not claim the promise of Satan's head being bruised; of which event there will be evident signs at the fulfilment.

Acts iii. 18.—"But those things which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled."

Rom. ix. 28.—"For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Read from the 25th to the end.

Ob.—That Satan's head was bruised when our Lord was crucified.

A.—If so, why doth the apostle admonish us, to be sober and vigilant; for our adversary the devil goeth about like a roaring lion seeking whom he may devour? In a temporal case, if the power of my enemy was taken from him, and he was close shut up in a prison, an admonition like the above would be absolute nonsense.

Ob.—That if redemption is not accomplished, what is to become of all that have died in the faith of Jesus?

A.—It is written in *Col.* i. 14. "We have redemption through his blood, even the forgiveness of sins."—Of which all the faithful partook, from the beginning of the world; for Jesus was the Lamb slain from the foundation of the world. It is evident that this text did not allude to the redemption of the world from the power of the devil, and our bodies from the power of the grave, as in *Rom.* viii. wherein it is clearly shewn, that man and woman shall be brought back in the fulness of times to the glorious liberty of the children of God, conformable to the image of the Son, in whose likeness they were created.

Ob.—That Paul said in 1 *Cor.* xiv. 34. "Let your women keep silence in the churches."

A.—God is the same, yesterday, to-day, and for ever. *Heb.* xiii. 8. Women shall prophesy: In the Old Testament we have many instances; there was Miriam, Deborah, Hannah, Huldah, Ruth, Esther, Judith, and many others; and in the New Testament, Anna, Mary, Elizabeth, the four daughters of Philip. 1 *Cor.* xi. 5. wherein we learn, when a woman prayed, or prophesied, she must be covered, and that she dared not to speak in the church, unless moved by the Holy Ghost.

Ob.—That revelation or inspiration was only needful to establish the Gospel: we therefore need no more prophesies.

A.—What need of the exhortation of Paul, 1 *Cor.* xii. 31, and xiv. 1, 4, of coveting prophecy, for it edifieth the church?

Ob.—If God sends a prophet at any time, he gives him power to work miracles.

A.—Not so. Did Deborah, Nathan, Micaiah, Zechariah, Ezekiel, Joel, Micah, or any of the prophets? They spoke in the name of the Lord, and the spirit bore testimony by fulfilling their words. Did John the Baptist? Neither doth Joanna Southcott, who is the messenger forerunning and warning of that glorious event, the coming of our Lord Jesus Christ, who shall appear a second time, as the hope of his people, to turn away ungodliness from Jacob. Faith cometh by hearing, not by sight.

Ob.—That we are to beware of false prophets, which come in sheep's clothing, but inwardly are ravening wolves. Ye shall know them by their fruits: a good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit.

A.—Read 2 *Pet.* ii. 1, 2, 3. From which I perceive it alludes equally to the teachers and leaders of the people, as to false prophets. The tree is to be known by its fruits; the fruits of the spirit are

joy and peace in the Holy Ghost. How can we expect fruit from the tree, if we do not strive to pluck it; or in other words, If I do not read the productions of the spirit, how can I judge? 1 *Cor.* vi. 3. "Know ye not, that we shall judge angels?" —If the angels of God do not come to minister unto us, how can we judge them? The angels who came to Lot how did the people judge? They judged them to be but men and despised the warning; but Lot judged them to be angels, and was preserved by obedience to the warning given by them. If the productions of the spirit brings to me joy and peace in believing, through our Lord Jesus Christ, I rest assured that that spirit is of God.

Not unto us, O Lord, not unto us, but unto thy name be the praise.

Compare the prophesies given in Luke xxi. 10, 11, 25, 26. with the events mentioned in the following pages.

"Nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences, and fearful sights, and great signs shall there be from heaven."

What follows from the 11th to the 25th verse, was fulfilled to the disciples and upon Jerusalem; and from the 25th verse to the end, the signs to precede the second coming of our Lord are foretold:—

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken.—When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Remarkable Events of 1811.

THE COMET,

Which appeared from September to the end of December, 1811; *and disappeared through the western extremity, or tail, of the Great Bear.*

THE FOLLOWING LINES ARE TAKEN FROM THE BIRMINGHAM CHRONICLE, SEPT. 26, 1811.

MYSTERIOUS ORB! that with unusual light,
Shed'st a faint radiance o'er the veil of night,
Say—dost thou come, with fearful tidings fraught,
Of wars approaching, or of battles fought?
Art thou the tempest's herald?—Does thy form
Precede the whirlwind's desolating storm?
Or bring'st thou fiercer scourges for mankind:
Plague, pestilence, and famine! each design'd
To punish sinners, and to prove a rod
Too justly rais'd by an avenging GOD?
Whate'er thy purpose—and whate'er thy course—
Where ends thy journeying, or whence thy source,
Whether a presage of disasters dread,
Or sign of mercies hovering o'er our head,
I love to view thy far-diverging ray,
Like a bright train attendant on thy way,
Less luminous than moon-beams, or the light
Of stars that gem the canopy of night,
But yielding far more splendour, and possess'd
Of power to awe the most obdurate breast.
For some wise end, unknown to erring man,
God sees thee needful in his mighty plan;
Not like a bauble sent to please the eyes,
Or strike the warring nations with surprise:
No!—whilst to us, thy light mysterious seems,
And gives fresh vigour to the pedant's dreams,
Angelic hosts, to whom thy powers are known,
Shout songs of triumph round the *Almighty's* throne.
Oh, be it ours the narrow *path* to tread,
And closely follow where a Saviour led;
Till heaven attain'd, on wisdom's book we pore,
And whilst we wonder, tremblingly adore;
Then shall the mist that dims our mortal sight,
Vanish like clouds before the morning light,
And *God's* decrees no longer strange appear,
But *there* prove gifts—which seem'd destruction *here*.
Be this my lot; each pensive soul replies!
Believe—repent—and gain it in the skies!

A Volcano in the Sea.

Extract of a letter from St. Michael's, February 7, 1811.

——————" For several weeks past the people of Ginetes, Varzes, and Candelaria, had been much alarmed by repeated convulsions of the earth, which had rendered their houses unsafe and induced them to pass the nights in temporary huts raised in their gardens, as you know is usual on these occasions; for, since those violent shocks, which we experienced in July last, they had never been free from alarm.

" It was reported that a volcano had broke out upon the Pico das Camarinhas and in other places; but, on Saturday, the 2d of February, being informed by a person from Ginetes, that the day before a tremendous volume of smoke was seen constantly issuing from the midst of the sea, and that, by night, the flames were visible, I resolved, in company with a friend, to proceed to the spot. This we did on the 5th instant. When we arrived at Monte-Gordo, just above the Feiseiras, we perceived a vast column of thick dense smoke ascending from the sea, which was discoloured from Ginetes down to where we stood, (a distance of two leagues at least), and, at intervals, a dark muddy substance, resembling the *lodo* of the furnace, was hove up to the heighth of ten and sometimes twenty fathoms. As yet we could not distinguish any *fire*; but the country people assure us, we should plainly see it, if we staid till night; and we accordingly continued our journey towards Ginetes, where we arrived just after sunset, and found ourselves precisely opposite the scene of our curiosity and admiration. We kept so bad a look out however, that we did not happen to be watching the first and second time it appeared, (as we learnt from our host, who did not come in doors all night. But, as morning approached, and being desirous of bearing testimony to the fact, I resolved not to draw myself a moment from the window; when, between five and six o'clock, I and my companion were filled with the most sublime sensations, at the awful appearance of these devouring elements. We *saw the fire distinctly three several times.* The first volume of it did not ascend very high; perhaps not more than twenty feet above the surface of the sea; but another body of less circumference accompanied the smoke to a greater height, carrying up with it substances resembling stone or metal. The third and last explosion we beheld, was just at day-break; it was far more tremen-

dous than either of the others, and ascended like a host of sky rockets to an immense height, and the burning fluid or lava was not extinguished till it plunged again into the water."

June. — " His majesty's ship Sabrina, which is just arrived at Portsmouth, was the ship that first discovered, in June last, the island that sprang up from the bottom of the main ocean, about a league from St. Michael's, one of the Western Islands. When first the Sabrina discovered this wonder, she thought, by the smoke ascending, it was two ships engaging, and made sail towards it, till she discovered her mistake; the sea round it was agitated in a most wonderful manner, and the water almost hot; she sent her boat on shore on this new found island, but found it smoking, and so excessively hot they could not tarry; they took possession of it, hoisted their colours, which they left flying there, and baptized the island after their ship's name, Sabrina.—It appears in some parts from sixty to a hundred feet high above the surface of the water, and round (it is about two miles long, and half a mile wide) is forty fathoms of water. What is more surprising, there is a large creek, or reservoir, that leads into it, in form of a horse-shoe, sufficient to contain eight or ten sail of the line, in which the water appeared as boiling. Some of the soil, if it may so be called, or part of the lava, that was thrown up when the earthquake or irruption happened, resembles a smith's cinders. One of the officers who landed on it says, that abundance of fish were swimming about the island; and quantities of fish bones lying scorched on the shore where the sand appeared.

July 4. — Another volcano broke out in the sea, near the Azores, on the 4th of July, about eight leagues distance from St. Michael's, and in near thirty-five fathom water. It has ejected much lava, and greatly agitated the sea, and will, it is supposed, form an island; but its surface on the 28th was still below the level of the water. A third volcano is said to have been discovered a little to the eastward, of which the smoke is plainly visible from St. Michael's. Some boatmen, who approached it while quiescent, report, that the sea on the spot was quite discoloured, and had a sulphureous smell, and that they picked up a quantity of dead fish, half roasted.

Awful Fires, in various Parts.

In the month of August, 1811, the following paragraph appeared in the public papers.

" Within the memory of man there never were known

to be so many destructive fires as have lately taken place upon the continent."—

March 26. — A dreadful fire at Rohenfield, in Hanover, consumed one hundred and fifty-three houses.

May. — A dreadful fire broke out at New York in North America; one hundred houses were consumed in the short space of two hours. And on the 31st. a fire broke out at Newburyport, two hundred houses destroyed. The loss stated at two million of dollars.

May 15. — The greatest and best part of the town of Rhade, near Lueen, was destroyed by fire. The lightning set fire to a shed in the centre of the town, which soon laid forty-eight buildings in ashes; amongst which were the parsonage-house, and the handsome village church; very little property could be saved. — One hundred and sixteen head of cattle were burnt by this accident.

May 18. — A dreadful fire broke out at Chur, in Switzerland. Among the buildings destroyed are the cathedral church, and the church and monastery dedicated to the holy St. Luke.

June 14. — A dreadful fire at Konigsberg. On the 14th of June a fire broke out at one of the warehouses, at the left side of the Hurenberg (a bridge). A few minutes before several people had passed that way, without perceiving the least symptoms of it; it, however, raged with the utmost violence in a few minutes, as the warehouse contained four hundred tons of tar, and an immense quantity of oil, lately imported from Russia. The warehouse was locked at the time; the day labourers having gone to their dinner, several passengers forced the doors open, but could render no assistance. The burning oil that was streaming out of the house set fire to the Ladeburg; and several barrels of oil, and bales of flax, all in flames, that had been hove into the river, set fire to a vessel, laden with oil likewise, and caused its immediate destruction. The lives of several people on board her were lost." After describing the particular progress of the flames it states the number of dwelling-houses completely burnt down, viz:

" 1. Suburb and different houses adjacent	93
2. Ditto, back part	92
3. Klapperwise and Insell Vendig . . .	19
4. Knock-Street	10
Warehouses	164
Total	278

" The amount insured at the different fire-offices is nearly a million of rix dollars." The loss of property is estimated, in some of the private letters, at two millions

sterling. It is impossible to ascertain the cause of this calamity. During several days the people have been in a state of dejection, and many fled from the city. Most likely it was occasioned by want of caution; but it will certainly cause the ruin of this city and its respectable inhabitants.

June 10. — Extract of a letter. — "On the 10th June we had a most dreadful fire (at Smyrna). In five hours it consumed all our bazars: they reckon that there are burnt no less than twenty khans, five mosques, twelve chapels, three hundred houses, seven konaks, six thousand shops, eighty coffee-houses, one hundred fire-proof warehouses, and many others in the Jews quarter. A few Greeks have also suffered. A great number of families are reduced to the greatest necessity, having lost their all, and many others great part of their property, some their lives."—

July 19. — A fire broke out at Cronstad, and consumed sixty wooden-houses.

July. — "Advices by the Anholt mail state, that a most destructive fire had taken place at Archangel, which had consumed a number of warehouses, containing Russian produce to a vast amount. It is also said, that the conflagration having extended to the shipping, no fewer than fifty-two vessels were destroyed, of various description, most of them with Russian cargoes on board, and some with colonial produce."—

July 26. — The excessive heats of July have occasioned the conflagration of several forests in the Tyrol, with the consequent destruction of sixty-four villages and hamlets, situated in their vicinity, and of the loss of nearly ten thousand heads of cattle. The principal forest, which has thus been destroyed, is Rlammeg, of about seven miles in extent, and three in breadth, and distant three leagues from Inspruck. It caught fire on the 26th of July, and had not ceased burning on the 4th of August. Near twenty-four thousand peasants had been deprived of habitations by these conflagrations, which had occasioned likewise an epidemic that carried off great numbers daily.

Baukin, in Lusatia, July 23. — "Yesterday was a dreadful day for this town; after a long continuance of hot weather, a fire broke out, with the wind blowing strong from the eastward, and which spread so rapidly, that within the space of two hour, one hundred and twenty-five houses were laid in ashes. The flames raged so dreadfully, that several people lost their lives in attempting to save some of their best effects.

July 24. — The *Hamburgh Correspondenten* contains the following letter from Wilna, dated July 24th, with regard

to the crops in that part of Poland — " We shall probably have our harvest in the beginning of August. This summer has been all alike. The corn already ripe is quite burnt up. The last four days, by their immoderate heat, have wholly disappointed the remaining hopes of the husbandmen. The winter corn will produce little, and the spring corn almost nothing, not even the seed. Already the rich factors who have a large stock remaining, are taking advantage of it; while the poor and the farmers look forward to the future in hope of relief. The barley, oats, buck-wheat, and millet, are parched up; the grass is withered in the meadows; the water in the ponds and streams is dried up. For more than six weeks there has not been a drop of rain, but the driest weather; in consequence of which there have been frequent conflagrations in the woods. The leaves on the trees are withered. The ground is so dry that it can hardly be ploughed. During the last six weeks public prayers and processions for rain have been ordered. The *lightning has laid in ashes many villages in this vicinity.* Contagious disorders and epidemics are prevalent both among men and beasts.

August 1. — " The first of August was a dreadful and lamentable day for the inhabitants of the town of Presnitz (Bohemia) in the circle of Saatz. At eleven o'clock in the forenoon a fire broke out in the house of the tanner, Mr. Franz Hatin, situated in the centre of the town, which, notwithstanding every exertion made, spread around us with so much fury, that by five o'clock 314 houses out of 368, of which the town consisted, were a prey to the flames. Among these are the church, the vicarage, and the town archive. Nine persons lost their lives, and many others are so much hurt, that no hopes are entertained of their recovery.

August 30. —" On the 30th of August such a conflagration took place at Lisbon as was never before seen: — the weather, which was uncommonly hot, set fire to some furze on the other side of the river, ten miles off; at six in the evening it became alarming, and at ten extended over four square miles, and consumed twenty-seven houses. We do not hear that any lives were lost.

August 29.—On the 29th of August a terrible fire broke out at Saalfeldt near Salzburg in Germany. Of the one hundred and twenty-one houses which formed the town, one hundred and eight were reduced to ashes in a few hours. The inhabitants saved very little of their property, and the produce of their harvest fell a prey to the flames.

August. — Accounts from Lemberg mention the melancholy news that the city of Pertyckow, one of the richest

and most commercial in Russia, experienced last month a dreadful fire, which burnt six hundred and sixty-two houses, with many shops. The damage sustained by commerce is incalculable. Nearly 500,000 ducats in gold, and three millions and a half of rubles in silver, were either plundered during the confusion, or melted by the excessive heat of the flames. 1200 chests of sugar, each 40lbs. weight, 14,000 boxes of raisins, 2000 chests of coffee, and pelises and furs to the amount of three millions of rubles were burnt. Various merchandize to the amount of two millions of rubles, have also been destroyed. If these details are correct, this event will be marked as one of the most unfortunate in Russian history.

October 22.—The town of Schwergen, in the dutchy of Baden, was burnt to the ground on the 22nd of October.

October.—The city of Basseen, one of the principal cities of the Burmah empire, has been destroyed by fire. Thousands of the inhabitants perished.

December 8.—The church of St. Nicholas, at Stettin, in which the French garrison had deposited 40,000 quintals of hay, was on the 8th of December, entirely consumed with its contents.

The magnificent church of Montereal, near Palermo, was burnt to the ground on the 11th of November.

The town of Sargaus, consisting of about 400 houses was reduced to a heap of ashes on the night of the 8th of December. There were a number of storehouses filled with grain, which were likewise destroyed. Fourteen of the inhabitants perished in the flames.

Remarkable floods, storms, hurricanes, and other singular events.

February 12.—During the night of the 12th instant, part of a mountain at the back of the city (Rio Janeiro) fell, by the heavy rain, which destroyed thirty houses, and part of Fort Picco, which did considerable damage. Two hundred people are supposed to have lost their lives, from the number of houses which fell, occasioned by the heavy rain.

April 12.—On the 12th of April a destructive phenomenon appeared at Bonsall, in the peak of Derbyshire. A singular motion was observed in a cloud of a serpentine form, which moved in a circular direction, from S by W to N, extending itself to the ground. It began its operations near Hopton, and continued its course about 5 or 6 miles in length, and about four or five hundred yards in breadth, tearing up plantations, levelling barns, walls and miners cots. It tore up large ash trees, carrying them from twenty or thirty yards, and twisted the tops from the trunks; cows

were lifted from one field to another, and injured by the fall; wash vats, and other materials carried to a considerable distance, and forced into the ground. This was attended with a most tremendous hail storm; stones and lumps of ice were measured from nine to twelve inches in circumference, breaking windows, injuring cattle, &c.

April.—Presburg, April 24th. "Early on the morning of the 10th instant the Danube, without any previous warning, suddenly overflowed its banks below Pest, and inundated the adjacent country 30 miles. By this accident *twenty-four villages*, for the most part extremely populous, were swept away with the greater part of their inhabitants. It is computed that between three and four thousand persons have lost their lives.

April.—Extract of a letter "There had been a violent storm and shock of an earthquake in the Tagus, which had damaged several transports, &c—It is somewhat remarkable that the gale of wind and earthquake at Lisbon came on suddenly, lasted for several hours, and then as suddenly ceased, and all was, in a moment, calm and quiet; the wind lulled, the raging of the sea went down, and nature seemed pacified at her exertions. It is described as a most awful visitation while it lasted, and set the Portuguese to crowd to their churches, and have grand processions, with the images of their favourite saints."

May 15.—A violent tornado took place in Shropshire, destroyed every thing in its way, and did considerable damage in the gardens, all the crops of barley were swept away.

May 29.—In the afternoon of Monday last we were again visited by a storm, the effects of which have been awfully felt. Owing to the bursting of a cloud, Meole and other brooks, within ten or twelve miles, were so rapidly swollen, as to almost instantaneously overflow their banks to a most astonishing height, extending for miles over the adjoining country, and by its velocity tearing down and carrying off every thing in its course; stock of every description, a number of lives lost, and the damage occasioned by the storm, is estimated at £ 20,000. Salop, May 29.

May 31.—Plymouth, May 31. Between four and five o'clock this morning, although it was then a perfect calm, the sea of a sudden became much agitated, and a bore or wane came into the harbour, which caused the tide to run, with amazing velocity, and *the water, in the space of a few minutes, flowed from seven to eight feet perpendicular, and as quickly receded, which continued for a considerable time*; nor did the great agitation of the sea subside until several hours after. Some damage was done to the vessels in the

harbour.—This phenomenon is generally supposed to have been occasioned by some great convulsion of nature, which has taken place at a distance from hence.

May 18.—" A severe hail storm took place in the vicinity of Mont de Marran, and at St. Colombe and Codines near St. Sever, in consequence of which half the vintage in those quarters is destroyed. On the same day in the afternoon, a hail storm, the most violent and dreadful within the memory of the oldest inhabitant, ravaged the territory of Colignac, in the canton of Nerac, and, in the space of a few minutes, blasted the hopes of the richest harvest, and the most abundant vintage. People who were in the fields were obliged to fly, covered with contusions, to whatever shelter they could find, and number of birds and poultry where found dead. At the same hour on the succeeding day, the parish of Villereal, and the adjoining parishes, were visited by a similar scourge, and with effects equally destructive. Several of the hail stones were as large as a goose's egg, and weighed one hectogram, five decagrams. Every pane of glass exposed to the storm was broken.

June 2.—We received this morning the following account from Heligoland. There have been of late dreadful storms and convulsions of nature in different parts of the world. The land waters, as well as the waters of the great deep, have overflowed.—There have been strange fluxes and re-fluxes of the sea.—Those who recollect that similar events took place before the great esrthquake at Lisbon, are prepared to expect that a similar convulsion has taken place in some distant part of the globe.

Heligoland, June 2.—This day after a forenoon of remarkably fine weather, some dark and gloomy clouds were perceived about four o'clock to arise from the south of the extremity of the horizon, and continued to collect till about half past four, *when a gloom was so great as almost to equal nocturnal darkness*. On a sudden a white foam was perceived on the surface of the sea, drifting along with astonishing rapidity, and on its approach it blew such a hurricane of wind as has scarcely been witnessed by the oldest inhabitant of this island. In a moment every light article on the ground was carried into the air; for about half an hour the sea appeared one mass of foam, when a tremendous storm of thunder and lightning ensued, followed by a heavy pouring of rain. This calmed the wind, but we much fear that any vessel that came within the sweep of this violent whirlwind must have suffered greatly.

June 8.—Plymouth, June 8th. About four o'clock this morning the same rising of the tide in the shape of what is

called *a bore*, happened at Plymouth, that occurred a few days before. It rose again at six, seven, and nine o'clock and then was quiet. Those who saw it compared the rushing into the pool, between the sluices of the pier-head, as the running, at the rate of five or six knots an hour, of a very rapid river, driving all before it. Those vessels which were working out were forced back; and those in the pool were forced one against the other; the flying bridge was half full of water, and the passengers much alarmed; the cable snapped like a thread, but no lives were lost. It forced the women, who picked cockles, on the Lara sands, to get to dry land as fast as possible, for fear of being overwhelmed with its rapidity. The wind was variable, but mostly south-west. During the operation of the *bore* it thundered and lightened excessively.

July 26. — By letters from Oporto, dated July 26th, we learn, that on the 24th an extraordinary degree of heat was felt in that city. At seven o'clock the air began to appear very red in the west, and soon after in the east, and not long afterwards likewise in the north and south; on the eastern side the atmosphere became very dark, and as night came on, a violent storm of wind blew from the sea, which dismasted many vessels, and dashed others one against another, occasioning a great deal of damage. During the storm, which was likewise severely felt, there were prodigious flashes of lightning from all the four quarters of the hemisphere, accompanied by most violent claps of thunder, to the great terror of the inhabitants, who with loud cries put up prayers for mercy. Nothing equal to it is remembered by the oldest inhabitant of Oporto. Fortunately, however, no persons were killed; but some were so overcome by terror, that they were taken seriously ill.

August. — Stockholm, August 30th. — A few weeks since the lightning struck down a church in the parish of Sexeraga, not far from Gothenburg, at a time when six hundred persons were assembled at divine service. Three were killed on the spot, and above one hundred shook in such a manner that they were taken away deprived of sensation — the most of them had red stripes and marks on their bodies; all of them complained of head-aches and pains in the extremities of their bodies:

October 11*th.* — On Friday evening the tide on the Devonshire coast rose the highest that has been witnessed in the memory of any person now living; several houses near the sea were deluged, and the inhabitants escaped out of the back windows. The sand beach, at the town of Exmouth, was so completely metamorphosed as to leave no traces of its

appearance the preceeding day; and the new wall which was lately made at Budleigh Salerton was carried into the ocean.

November 1*st.*— A great inundation took place in Scotland, in consequence of the uncommon high tides and excessive showers of rain, At Leith several houses on the shore were under water. The river Esk rose higher than ever remembered, and a number of articles were carried by the force of the water into the sea. In the south of Scotland several houses were inundated, and about two hundred people in consequence, obliged to remove from their habitations. The Clyde, near its source, it is said, flowed into the Tweed; and both rivers have over-flowed their banks to a greater extent than has been known for thirty years back.

November.—A dreadful inundation took place at New Orleans. The whole city was overflown; insomuch that the lower stories of all the houses were untenantable, and those that could not find a safe retreat in the upper stories of their houses, were obliged to abandon their dwellings, and seek refuge among such as had a third story to devote to the service of humanity. The dykes were broken down, and there was no possibility of making repairs till the inundation had subsided. The damage was computed at 80,000 dollars.

The American ship Symmetry, Captain Morton, of New York, has arrived at Plymouth; a day or two before she left St. Mary's, there was an account received of a severe hurricane having been experienced at Charlestown, which lasted twelve hours, and blew with most incredible fury. Upwards of fifty houses were blown down, and a great number of persons were buried in their ruins. Although it rained excessive hard at the time, the wind did not abate: many ships were driven on shore, and many more went down at their anchors, the greater part of the crews of the latter perished, such was the violence of the tempest.

To enumerate all the particulars of the various storms and inundations in various parts of the earth would fill a volume The damage sustained by an inundation in Salop, Worcester, and Derbyshire, is estimated at many thousand pounds. The storms of wind that took place in all parts of the globe the last year, is not to be paralleled by any other year in the memory of man. At Cadiz a storm lasted three days, and one hundred and fifty vessels driven on shore—one-third of them totally wrecked—three hundred persons lost their lives on this occasion. The storms of thunder and lightning the last summer were greater than ever known before.

In addition to the numerous calamities that have taken place, earthquakes were felt in divers places.

April.—An earthquake in the Tagus, Portugal.

May—Ditto, ditto.

June 8.—Ditto, at Capetown.

June 15.—Ditto, ditto.

July 13.—Ditto at Gibraltar.

July.—During the whole month, the earth in Calabria was agitated by shocks of earthquakes.

August 1.—A heavy shock of an earthquake at Reggio, in Calabria.

August 13.—An earthquake at Port d'Espagne, in Trinidad.

October 4.—An earthquake in Upper Styria, and other parts of Germany, the people alarmed fled into the country, &c.

December.—An earthquake along the Hampshire coast, England.

December 16—Three successive shocks of an earthquake were felt in North America and other parts.

The public papers were filled in the course of the last year, with the misery and distress of all nations on the face of the globe. Several remarkable signs appeared in the heavens, and a blazing star hung over England many months—thousands were carried off by epidemic fevers on the continent—both at home and abroad there have been great tumults among the people.

Madras, October 17, 1811.—The fall of Java, having successfully terminated, every part of India is now in a profound state of peace. I am sorry to inform you that a fever or pestilence has prevailed in the Madura and Palamcottat districts, to the southward, which has destroyed almost all the inhabitants. A friend of mine, recently returned from thence, says, that he passed through nearly twenty villages without seeing a single living soul; the houses, streets, and fields, being covered with the skeletons and bones of the inhabitants. About 80,000 persons are supposed to have perished; and yet it has hardly been noticed, or even furnished a paragraph for the newspapers

South America, March 26, 1812.—The accounts from this quarter are truly distressing to humanity. A dreadful earthquake has desolated the cities of Caraccas and Laguyra. In addition to the details of this awful visitation, the following extract of a letter from a merchant at Laguyra, to his correspondent at New York, dated April 1, will be found to contain some interesting particulars:—"You will perceive by this that I am alive, although the danger and misery we have been in since my last are beyond description. On the 26th ult. at four P. M. we had an earthquake here, which has completely ruined this part of the province; not a house is standing that any person would venture to remain in for a single hour, and nine-tenths of the town are level with the ground From twenty five

hundred to three thousand persons have lost their lives. Caraccas has shared the same fate. I was there the time it happened, and escaped by running from the house to a large court-yard, in which nothing could fall upon me. We have had one or two more shocks every day since. There is not a house in Laguyra, nor more than fifty in the whole city of Caraccas, but must be pulled down, or the places completely abandoned; which latter, I think, will be the case, and cities and towns built in places adjacent, and of wood. Ten thousand lives are said to be lost in Caraccas, but it is impossible to tell to a certainty. They have been digging out the bodies ever since, and burning them It is shocking to see, at the close of the day, heads, arms, and legs, that have been left unburnt as the fire dies away, and the stench is terrible. Every person is ordered out of Caraccas, except labourers, to avoid a pestilence. Three fourths of the wealth of Caraccas are lost; and as no day has passed without a shock, we are waiting, with fear and trembling, to know when it will be entirely over, or what the effect of the next shock will be. All foreigners, and every person having the means, are leaving the place for the islands and elsewhere. There is a report that Porto Cavello is safe. If so, numbers will flock to it, but a long time will be required to make it a place of extensive business."

June 19, 1812.—By a vessel arrived at Vigo, the dreadful and afflicting intelligence of an earthquake in South America is confirmed, and the number of lives lost in the different provinces, is estimated at no less than 50,000; what an awful and striking proof does this afford of the uncertainty of all human enjoyments.

West Indies, *May* 6, 1812.—An awful and singular phenomenon presented itself at Barbadoes, on the 1st ult. the particulars of which are given in the following letter:

Barbadoes, *May* 2.—" Yesterday morning at for o'clock, the atmosphere was perfectly clear and light; but at six, thick clouds had covered the horizon, from whence issued, in torrents like rain and particles finer than sand, volcanic matter; and at eight, it was as totally dark as we ever recollect to have seen the most stormy night. It then became necessary to procure lights, not only in the dwelling houses of families, but lanthorns were obliged to be used in passing from one part of the street to another. On the preceding night it however seems, that many persons heard sounds like those which follow the discharging of cannon, and some go so far as to say, that they clearly observed the flashes to leeward of us, the same as if vessels were engaged at sea; therefore, as those clouds came from the northward, it is much to be

dreaded that some one of the neighbouring islands has experienced the dismal effects of a volcanic eruption. This awful state of darkness continued until twenty minutes past twelve at noon, when the glimmerings of heaven's light were gradually perceptible, and about one o'clock it was so far clear, as to be compared with that of about seven in the evening. The eruptive matter, however, still continued, and, as was the case during the whole time of its descent, numerous flocks of exotic birds were heard warbling the melancholy note of croaking, as if they were messengers of past, or presagers of future evil. We shall, in common with our fellow inhabitants, feel extremely anxious for arrivals from the neighbouring islands; should these fortunately have escaped any convulsions of the earth, this phenomenon will form a subject of much philosophical interest and learned discussion. The sandy particles appear to have fallen in this neighbourhood to the depth of about three quarters of an inch, but, in the north part of the island, it said to have been considerably deeper. The armed ship *Emma*, arrived this day at noon, informs that, when thirty miles to the eastward of point Saline, Martinique, early yesterday morning, a dreadful explosion was heard, and the vessel was shortly afterwards completely enveloped in clouds of the same kind of matter as above stated; and this was also experienced by the schooner *Peggy* from Dominica, which also states that total darkness prevailed from two o'clock yesterday morning, until three in the afternoon."

Description of the eruption of the SOUFFRIER MOUNTAIN, in the island of St. VINCENT, on Thursday night, *April* 30, 1812.

"The Souffrier Mountain, the most northerly of the lofty chain running through the centre of this island, and the highest of the whole, as computed by the most accurate survey that has yet been taken, had for some time past indicated much disquietude; and from the extraordinary frequency and violence of earthquakes, which are calculated to have exceeded two hundred within the last year, portended some great movement or eruption. The apprehension, however, was not so immediate, as to restrain curiosity, or prevent repeated visits to the crater, which of late had been more numerous than at any former period, even up to Sunday last, the 26th of April; when some gentlemen ascended it, and remained there for some time. Nothing unusual was then remarked, or any external difference observed, except rather a stronger emission of smoke from the interstices of the conical hill, at the bottom of the crater. To those who have not visited this romantic and wonderful spot, a slight de-

scription of it, as it lately stood, is previously necessary and indispensible to form any conception of it, and to the better understanding the account which follows; for no one living can expect to see it again in the perfection and beauty in which it was on Sunday, the 26th instant.

About 2000 feet from the level of the sea, (calculating from conjecture), on the south side of the mountain, and rather more than two-thirds of its height, opens a circular chasm, somewhat exceeding half a mile in diameter, and between 40 or 50 feet in depth; exactly in the centre of this capacious bowl, rose a conical hill about 260 or 300 feet in height, and about 200 in diameter, richly covered and variegated with shrubs, brushwood, and vines, above half way up, and for the remainder powdered over with virgin sulphur to the top. From the fissures in the cone and interstices of the rocks, a thin white smoke was constantly emitted, occasionally tinged with a slight bluish flame. The precipitous sides of this magnificent amphitheatre were fringed with various evergreens and aromatic shrubs, flowers, and many Alpine plants. On the north and south sides of the base of the cone were two pieces of water, one perfectly pure and tasteless, the other strongly impregnated with sulphur and alum. This lonely and beautiful spot was rendered more enchanting by the singularly melodious notes of a bird, an inhabitant of these upper solitudes, and altogether unknown to the other parts of the island; hence principally called, or supposed to be, invisible; though it certainly has been seen, and is a species of the merle.

A century had now elapsed since the last convulsion of the mountain, or since any other elements had disturbed the serenity of the wilderness, than those which are common to the tropical tempest. It apparently slumbered in primeval solitude and tranquillity, and from the luxuriant vegetation and growth of the forest which covered its sides from the base nearly to the summit, seemed to discountenance the fact, and falsify the records of the ancient volcano. Such was the majestic, peaceful Souffrier on April the 27th: but we trod on *ignem repositum cineri dolores*, and our imaginary safety was soon to be confounded by the sudden danger of devastation. Just as the plantation bells rang twelve on Monday the 27th, an abrupt and dreadful crash from the mountain, with a severe concussion of the earth, and tremulous noise in the air, alarmed all around it. The resurrection of this fiery furnace was proclaimed in a moment by a vast column of thick, black, ropy smoke, like that of an immense glass-house, bursting forth at once, and mounting to the sky, showering down sand, with gritty calcined particles of earth and favilla mixed, on all below. This driven before the wind towards

Wallibon and Morne Ronde, darkened the air like a cataract of rain, and covered the ridges, woods, and cane-pieces with light grey-coloured ashes, resembling snow when slightly covered by dust. As the eruption increased, this continual shower expanded, destroying every appearance of vegetation. At night a very considerable degree of ignition was observed in the lips of the crater; but it is not asserted, that there was as yet any visible ascension of flame. The same awful scene presented itself on Tuesday; the fall of favilla and calcined pebbles still increasing, and the compact, pitchy column from the crater rising perpendicularly to an immense height, with a noise at intervals like the muttering of distant thunder. On Wednesday, the 29th, all the menacing symptoms of horror and combustion still gathered more thick and terrific for miles around the dismal and half-obscured mountain. The prodigious column shot up with quicker motion, dilating as it rose like a balloon. The sun appeared in total eclipse, and shed a meridian twilight over us, that aggravated the wintery gloom of the scene now completely powdered over with falling particles. It was evident that the crisis was as yet to come—that the burning fluid was struggling for a vent, and labouring to throw off the superincumbent strata and obstructions, which suppressed the ignivomous torrent. At night, it was manifest, that it had greatly disengaged itself from its burden, by the appearance of fire flashing now and then, flaking above the mouth of the crater.—On Thursday, the memorable 30th of April, the reflexion of the rising sun on this majestic body of curling vapour was sublime beyond imagination—any comparison of the Glaciers, of the Andes, or Cordilleras, with it, can but feebly convey an idea of the fleecy whiteness and brilliancy of this awful column of intermingled and wreathed smoke and clouds: it afterwards assumed a more sulphurous cast, like what are called thunder-clouds, and in the course of the day a ferruginous and sanguine appearance, with much livelier action in the ascent, a more extensive dilation, as if almost freed from every obstruction—afternoon, the noise was incessant, and resembled the approach of thunder still nearer and nearer, with a vibration, that effected the feelings and hearing: as yet there was no convulsive motion, or sensible earthquake. Terror and consternation now seized all beholders. The Charraibs settled at Morne Ronde, at the foot of the Souffrier, abandoned their houses, with their live stock, and every thing they possessed, and fled precipitately towards town. The negroes became confused, forsook their work, looked up to the mountain, and as it shook, trembled, with the dread of what

they could neither understand nor describe—the birds fell to the ground, overpowered with showers of favilla, unable to keep themselves on the wing—the cattle were starving for want of food, as not a blade of grass or a leaf was now to be found—the sea was much discoloured, but in no wise uncommonly agitated; and it is remarkable, that throughout the whole of this violent disturbance of the earth, it continued quite passive, and did not at any time sympathise with the agitation of the land. About four o'clock, p. m. the noise became more alarming, and just before sun-set the clouds reflected a bright copper colour, suffused with fire. Scarcely had the day closed, when the flame burst at length pyramidically from the crater, through the mass of smoke: the rolling of the thunder became awful and deafening: electric flashes quickly succeeded, attended with loud claps: and now indeed, the hurly burly began. Those only who have witnessed such a sight, can form any idea of the magnificence and variety of the lightning and electric flashes; some forked zig-zag playing across the perpendicular column from the crater—others shooting upwards from the mouth like rockets of the most dazzling lustre—others, like shells, with their trailing fuses flying in different parabolas, with the most vivid scintillations from the dark sanguine column, which now seemed inflexible, and immovable by the wind. Shortly after 7 p. m. the mighty cauldron was seen to simmer, and the ebullition of lava to break out on the N. W. side. This immediately after boiling over the orifice, and flowing a short way, was opposed by the acclivity of a higher point of land, over which it was impelled by the immense tide of liquified fire that drove it on, forming the figure V in grand illumination.—Sometimes, when the ebullition slackened, or was insufficient to urge it over the obstructing hill, it recoiled back like a refluent billow ftom the rock, and then again rushed forward, impelled by fresh supplies, and scaling every obstacle, carrying rocks and woods together in its course down the slope of the mountain, until it precipitated itself down some vast ravine, concealed from our sight by the intervening ridges of Morne Ronde. Vast globular bodies of fire were seen projected from the fiery furnace, and bursting, fell back into it, or over it, on the surrounding bushes, which were instantly set in flames. About four hours from the lava boiling over the crater, it reached the sea, as we could observe from the reflection of the fire and electric flashes attending it. About half past one, another stream of lava was seen descending to the eastward towards Rabacca. The thundering noise of the mountain, and the vibration of sound that had been so formidable hitherto, now mingled in the sul-

len monotonous roar of the rolling lava, became so terrible, that dismay was almost turned into despair. At this time the first earthquake was felt; this was followed by showers of cinders, that fell with the hissing noise of hail, during two hours. At three o'clock, a rolling on the roofs of the houses indicated a fall of stones, which soon thickened, and at length descended in a rain of intermingled fire, that threatened at once the fate of Pompeii, or Herculaneum. The crackling and corruscations from the crater at this period exceeded all that had yet passed. The eyes were struck with momentary blindness, and the ears stunned with the glomeration of sounds. People sought shelter in cellars, under rocks, or any where,—for every where was nearly the same; and the miserable negroes flying from their huts, were knocked down, or wounded, and many killed in the open air. Several houses were set on fire. The estates situated in the immediate vicinity seemed doomed to destruction. Had the stones that fell been proportionately heavy to their size, not a living creature could have escaped without death: these having undergone a thorough fusion, they were divested of their natural gravity, and fell almost as light as pumex, though in some places as large as a man's head. This dreadful rain of stones and fire lasted upwards of an hour, and was again succeeded by cinders from three till six o'clock in the morning. Earthquake followed earthquake almost momentarily, or rather the whole of this part of the island was in a state of continued oscillation; not agitated by shocks, vertical or horizontal; but undulated like water shaken in a bowl.

The break of day, if such it could be called, was truly terrific. Darkness was only visible at eight o'clock, and the birth of May dawned like the day of judgment: a chaotic gloom enveloped the mountain, and an impenetrable haze hung over the sea, with black sluggish clouds of a sulphurous cast. The whole island was covered with favilla, cinders, scoria, and broken masses of volcanic matter. It was not until the afternoon, the muttering noise of the mountain sunk gradually into a solemn yet suspicious silence. Such were the particulars of this sublime and tremendous scene, from commencement to catastrophe. To describe the effects is, if possible, a more difficult and truly most distressing task.

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But as in the first Charge, her Accuser might have some room for Cavilling, she wishes to make every Allowance; and give a clear Answer, how that was misunderstood: and not only to Answer the

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that are brought against her; but she has brought

FOUR TRUE CHARGES

against

Her Adversaries,

which will be seen

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" I know she declared to the World, that her sealing would cease on the last day of December, 1803, old style; and it is well known she continues the practice to this day."

II. " She positively declared, that in March last, the invasion would take place; this I believe she did not put in print, but I dare say the believer has heard her affirm it many times."

III. " Is a tremendous prediction: your every Grain, says the Prophetess, shall be smitten with rust and mildew." This the believers say, has come to pass; I appeal, Mr. Editor, to you and all the world, whether the late harvest did not rather falsify than establish this prediction; wheat was indeed in some places a failing crop, but in several others it was exactly the reverse.

IV. " I come now to Joanna's late awful Trial, so long foretold. The unbelieving Clergy, it was said, " would be compelled to be present, and acknowledge the mission of this wonderful Woman; I ask the believers, is this true ?"

V. " And lastly, she frequently said, the Lord had made it known to her that she should not live to see the end of the year, 1804. Is this true? certainly not. How then dare this woman charge such falsehoods upon Heaven? The word of God has decided upon her pretensions, and says, " When a Prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the Prophet hath spoken it presumptuously; thou shalt not be afraid of him.

Since Joanna had her answers to the charges brought against her wrote for the press, a believer has found a few places in her books, where the sealing is mentioned. One is in *her Disputes with the Powers of Darkness, page* 126. " I will not hurt the earth or the sea till I have sealed up my servants," &c.—the number in the Revelation is 144 thousand of all the tribes of the children of Israel, which cannot be limited to one year, and to one nation, *In the answer of the Lord to the Powers of Darkness*, page 53 and 54, is mentioned the blessings to the sealed people, and what is to happen after one year's sealing. In page 104 *of the same Book*, which ought to be read with great attention, is the true meaning of the Sealing clearly explained; and it thus says, that *after Joanna's death*, her SEAL must be given to a FRIEND. Now the reader's good sense must convince him, that the sealing must continue for several years, which is to go into every land as being the leaves for the healing of the nations. In p. 60 of the 2d *Book of Visions*, there it is again said, the sealing is to go into different nations, and is again mentioned in *the Warning to the World*, pages 53 and 54; and in pages 62 and 63 of the *same Book*, it there speaks of the *twelve* nations to be sealed; but the greater number may appear in England. These two pages ought to be read with attention; and in page 96 of the *same Book*, are these words, " *Therefore I have now given my strict command, that no one shall have a Seal from thee who hath not read my words, which are given to thee.*" The command was given after the first sealing ended, which was the last day of December, 1803, old style. The reader may form a glorious idea of the effects of the sealing, by the healing of the nations, from the 9th verse of the 7th of Revelation—" After this I beheld, and lo a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the Throne, and before the Lamb, clothed with white robes and palms in their hands, &c.

JOANNA SOUTHCOTT's

ANSWER

To the Charges in the preceding Page;

Also, the true meaning of the Words of Christ on the Cross,

When he said, "IT IS FINISHED."

THE FRST CHARGE—That the Sealing would cease on the last day of December, 1803, old style.

Joanna's answer.—It is known to all, as to the manner that my sealing first went out, which lasted but one year, and stopped at the time mentioned; and men were strictly charged by her, as well as what was put in print, that none but believers were to be sealed for the future, so that the sealing for unbelievers was put an end to; and they must be impostors, if ever any more that are unbelievers are sealed. So the Spirit spoke the perfect Truth there; but never was it said by me, nor by the Spirit that attends me, that the sealing of believers would cease in one year: for in 1802, (I think it is printed) it was said that after my death, my seal would be given to some one, that would seal the people of *other nations*, as well as this; and that the sealing was never understood to cease, till the number was sealed mentioned in the Revelation.

And here is the answer of the SPIRIT.

"Now, Joanna, I shall answer thee. It is to bring all men to their Bibles, that I have directed thee to go on in this manner, that is not known or understood by man. Thou knowest I ordered the sealing to go on for believers or unbelievers; to draw a bow at a venture, to seal those that wished for MY KINGDOM to be established, and Satan's to be destroyed; whether they were true believers in thy visitation or not. But it is known unto thee and all believers, that it ended at the time mentioned; and all were refused that came a day after; *so for unbelievers it there ceased*, and the words for them were fulfilled and verified. Now I shall bring men from this to MY BIBLE: Know that I said on the Cross—It is finished! and now I will tell thee

what was finished:—Satan's power over ME was finished; for, like the sealing for unbelievers, that was then put a stop to, by my command, so Satan's malice was put a stop to, by MY POWER. For though I submitted to his malice to the death of the Cross; yet he had no power to go further; for with all the band of soldiers, that was placed by *his arts*, working in men to secure MY BODY, *they had no power* to secure it, or prevent my rising from the dead, in the same perfect BODY I laid down for man. So all the arts, all the malice, and all the power that men and devils, had over ME were *finished on the Cross*; for they could go no further!! But did the arts of men and devils stop there? or did their malice and fury stop there? Did they not follow my disciples with the same malice, the same fury, and the same unbelief, and persecuted them as they before had persecuted ME? Now I ask mankind, what they will prove was finished at that time, any more than I have mentioned? For if all the power of the Devil had been finished, and all unbelief had been finished, and all MY WORK had been accomplished, it must stop there, and have *gone no further*; perfectly so is the sealing: my strict command was given, to put a stop to all unbelievers being sealed at the end of that year. And know I said whoever came in after, without faith, were Thieves and Robbers; so the Truth of the Words were verified and fulfilled by ME, by the command I gave to thee. But did my disciples understand what I meant, when I said it was finished? All men must answer no; neither didst thou understand, or did thy friends understand *the meaning* of letting unbelievers be sealed that year, and then stop them, before I explained it unto thee; and perfectly so is MY BIBLE, which many men wrest to their own condemnation—as they no more understand the meaning of my words, saying—It was finished, than they understand the meaning of thy sealing being put a stop to at the end of the year. But know what I told thee before, in the answer to the powers of darkness, (the 93d page)

page) The people shall be numbered by the seals, and the number of the tribes, mentioned in the Revelation, shall now be sealed Now let men mark the words, and then judge for themselves, whether they thought that number could come *in one year*, or whether they thought I meant to call the unbelievers for them to be of the tribes sealed? I tell them no: the tribes of the sealed must be those that are sealed by faith. But know how many that were sealed in unbelief, have destroyed their seals already; then how can they be numbered by their seals? Now I tell thee, the wisdom of men can never explain MY BIBLE, nor ever prove it true, by any judgment they can draw; for by the judgment of men, they make MY BIBLE as false as their judgment made thy words false, that thou spokest by my command. Now perfectly so was the accusation of the Jews, when they came against ME; they made use of MY WORDS without MY meaning; they said—"this fellow saith, I will destroy the temple of God, and in three days build it again." St. Matthew, xxvith chapter, 61st verse. These are the words and accusations that were brought against ME, from my saying I would "destroy the Temple of God," which I meant my own Body, that I would give up for the power of men to destroy; that meaneth, to take my life from ME, and build it again in three days, which I meant by rising again the third day in my perfect BODY, as it was before; though they alluded my meaning to the Temple of God, to be the buildings of their temple; so taking MY words without MY meaning, they condemned ME, as they thought justly. Now to bring men to know their Bibles, I have spoke words to thee, in the SPIRIT perfectly as I spoke them in the BODY, that ye may weigh one with the other; to see how it was spoken, and how it was fulfilled: then they will discern, that from ONE SPIRIT came the whole; and not from the wisdom of man, but from the wisdom of God. And here my own meaning is in all I have said; and like MY BIBLE, thy writings are fulfilled; and so I now have

have tried the unbelieving world, at the time that I had fixed for them; and then gave a strict command, their sealing should go no further. And now my strict command is, as I have told thee already, he that wisheth to be sealed, without having a true faith that thy visitation is from the Lord, is a thief and a robber. But now go on to the words, that the number of the chapter must be sealed: the sealing did not stop for believers, neither was it finished at that time, any more than all my office that I had to go through, and all that my death was for, was finished on the cross; for then the destruction of the Jews must be finished for ever, and man's destruction, instead of their redemption, must be finished by my Death and sufferings; and instead of bruising Satan's head, by my heel that was bruised on the Cross, his power and malice must be the greater; and instead of fulfilling the Bible, I must die to destroy it; and my apostles must come after ME with false doctrine. Now let men look as strict into my Bible and point out all the words that are there, and they will bring more charges against the Bible, from the judgment that is drawn by man, than they can bring against thee: for the prophecies I have spoken to thee are more plain to be understood than my Bible. And now I shall come to the Second Charge made against thee.

Second Charge: "She positively declared, that in March last the Invasion would take place."—To this charge I shall answer for myself.—It is a notorious falsehood; for it is known to all my believers, perfectly as the communications were given to me, I put them in print; and whatever might be the judgment of others, my judgment was, an Invasion would never take place before my awful Trial; as I never could believe, that if the French were to land and destroy one half of the nation, or a great part of them, that ever my writings would be demanded by my enemies; or that I could have any awful trial to go through:—for it is mentioned in many places in my writings, that I have an awful trial to go through from my enemies,

enemies, by their unbelief. But how could this take place, if the French came in and destroyed the land, and myself, and the believers were preserved in the midst of dangers? who then would come against me? This to me appears as great a folly, as is possible for any to imagine; and a judgment that was never drawn by me; and words that were never spoke by me; but I have disputed on the inconsistency of such belief; and as to the French landing, I am not clear they ever will, by what I understand of my writings; but if they do land, it will be suddenly and unexpectedly. Now mark the second page of the Warning to the World, where it is said —"I have already told thee, like a snare it shall come upon them in a day they little think of, and in an hour unawares; for as they have said, they want not the knowledge of the Most High, the knowledge of the Most High they shall not have:" So the second charge laid against me is entirely false; for no likeness of the words were ever spoke by me; and if I was to speak from my own judgment, I am more of opinion that the meaning of the enemies wounding our land, means the keeping on the burden of the war to wound our substance, distress the land, and starve the poor, than it means wounding the land by an invasion; for then the wound might be over; but now I see we are wounded daily. But this is my own judgment not a prophecy; for the prophecy that was given of the Cat and Dog meant the French and the English. So every one is left to draw their judgment as they like, and I have told you how I have drawn mine; but I never could understand from any of my writings, that either sword or famine would be in our land in my days, and therefore it was said—if I died at the end of the year 1804, then they might fear to see fatal judgments in the following year. To the second charge is without any foundation of truth; words that I never spoke, nor ever thought.

Here is the answer of the Spirit—

"Now I shall answer thee of the Second Charge laid against thee, which is known to ME to be as false

false as thou hast affirmed it; for I well know the thoughts of thy heart: thou hast always judged the sword would never happen in the land in thy days, because I always told thee, the things thou so much fearest and dreadest, thou never should see. But now I shall answer to the second charge made against thee, that is entirely false: and all men will find, full as false is the second charge made against the woman now, as the first charge was made for want of judgment and understanding, concerning the sealing. But the second charge is absolutely false, without any foundation; and perfectly so I tell thee of the woman: the first charge that was made in the Fall, were truth and errors blended together, for want of judgment: for it is true the woman gave it to the man; and it is true I gave the man the woman; but here was the error in the Fall of the Man: he did not cast the blame where he ought to have done, as the woman did; though he knew from her the way it came; yet, instead of casting it as she did, on the serpent, he cast it on his MAKER, which put a stop to their happiness at once—as I put a stop to the sealing, when I saw in what manner the unbelievers went on. But now I shall come back to the Fall: though I put a stop to the happiness they had in ME, and they were dead to the knowledge of their God, and cast out of Paradise, yet I did not make an end to the whole; for though I said in the day thou eatest thereof, thou shalt surely die, yet he did not die a natural death, to be no more in this world; but his life was prolonged, and the Promise was made to go on, till the woman's seed should bruise the Serpent's head.—Now I tell thee, perfectly like thy sealing the Promise stands in the Fall; the first curse was laid upon them, yet with that curse the PROMISE was made to the woman to avenge the serpent; and for his curse to be the greatest. But this truth men will not allow; but, like the men by thy sealing, say, the whole curse must remain of the Fall upon the human race of mankind, never to be removed. So the first charge that they laid upon the woman, the devil

vil holds mankind to keep her there for ever; but to claim the Promise that was made her, they deny its ever being designed to be obtained. Then I ask mankind, to what purpose was my word given? For I now tell all men, full as false as thou sayest the second charge is, they have brought against thee, full as false have men made MY WORD in the second PROMISE, made to the woman; they baffle away the first, and firmly deny the truth of the second: and now I tell thee and all mankind, let them read thy writings through, and my Bible through, and I will prove it impossible for all the enemies thou hast in the world to prove thy writings as false as they are proving my Bible; therefore I have brought them to the standard of the Bible, to see what men make of their Bibles. Now concerning the Sealing: there was some room for thy enemies to speak, that did not understand my meaning; and so there was some room for Adam to find fault, as he did not know the Devil was so close to him, *to make him* cast the blame on his MAKER, as he was to Eve to tempt her to eat the fruit; therefore Satan's arts that worked in man *appeared to him right*: so they perished for want of knowledge, as soon as they had eat the fruit; that meaneth, instead of that perfect happiness they were created for, they fell into every sorrow and misery, and their lives were soon after imbittered by Cain and Abel, and no man discerned how the Promise went on, and renewed to the woman through my Bible. But all these promises are mocked and despised like thy sealing; for they wish to stop at the first charge that was made against her, and thereby bring in a false accusation against her in the second; which I now prove to the world is a thing impossible for any man to do, without he denieth my Bible, as it is for thy enemies to prove thou saidst the enemy would land in March. *This is a false accusation against thee*, and full as false they must make my Bible, if they deny the PROMISE made in the Fall: and this I tell thee, they are doing. So let them not say the

charges

charges are brought against the woman; for I tell thee, the charges are brought against their MAKER. The first they have wrested; the second they have lied: and no more foundation have men, to prove the PROMISE *shall not* be fulfilled, than they have to prove the words that were said *of thee*; for both alike are entirely false.

And now I shall come to the third Charge.

The third Charge, is the prophesying against the Grain, that the mildew and rust should take the Wheat in the year 1804

"This is a charge brought against her, as he ap-"peals to the Editor, and the world at large, whether "the late harvest did not rather falsify than establish "this prediction." To this charge I shall answer for myself, and say as Samuel said unto Saul, when Saul said unto Samuel (1st Book, xvth ch. 14th v.) he had done all that the Lord had commanded him, Samuel answered Saul, from whence came the bleating of the sheep, and the lowing of the oxen in my ears? Just the same I say of the Harvest; if it was good, from whence came the high prices and great dearth that is in our land? And that corn is constantly rising every where, when it is known to the world at large, we had three remarkable good harvests, and heard no complaining of crops, after the year 1800, until the year 1804, and then samples of wheat were sent to me from different places, eaten out with the mildew and rust, and they wrote me word that it fell on the beans, peas and barley, which was taken notice of, and the samples were sent to the archdeacon Moore, of Exeter? In all parts of the kingdom where my writings have been known, they have written me word, that the mildew and rust have been universal; and I read myself in the news papers, that the harvest proved much worse now they came to try the corn, than they ever expected, for *which reason* they are allowed to raise the price of bread. Then how will man dare to assume or deny the truth that is so plain before them? Because they say there were some good crops. Poor, ignorant, foolish man!!! If there had been no good crops,

crops, there must have been almost a famine before the next harvest, though there was a large quantity of corn in the land before; for I have been creditably informed, that some fields of wheat have been cut down for dung, and others were thought not worth the reaping. Had this been universal in every field, this harvest must have produced a famine; then all must have allowed it was clean cut off; so to prevent a famine there must be some good crops: But I am sorry to say, it appeareth to me as though the unbelievers are studying how they can harden men's hearts in sin, telling them there are no judgments, while we are surrounded by judgments; telling them there is no sorrow, while our land is surrounded with sorrows: and should I speak the language of my own heart, I should say these men are as full of lies and aggravation as the devil, to say the harvest is good, when the corn is risen here more than double the price it was last year; and by letters we received from different parts, the rise is every where the same. Then what provoking wretches must these lying men be? to say black is white, out of aggravation.?

The answer of the Spirit.

"Now I shall answer thee. In the heat of thine anger, thou hast spoken thy last words, and in the heat of My Anger I shall go on to make them feel what that they determined not to see. For I now tell thee, it is by the devil, that is full of aggravation, lies, and contention, that these men are set on by: the charges are not against thee, but against Me, as it was not thy words, but My Words that threatened the Harvest; and it was not thy Power, but it was My Power, that fulfilled it. But know I have set all things for types and shadows; and for types and shadows the Harvest stands. Now I shall answer thee of the good Crops: they stand a type for man; and had there been no Good Crops in man, they should not have mocked of the Harvest, to say it was not bad, because it was not all cut off; but to their sorrows they should have felt it. Now to prove the truth of my words, I ordain-

ed the letters should be sent to thee, of the Rust being in the Wheat, in the Barley, in the Peas, and in the Beans; and I now tell thee, if the Truth was known, there is not a grain but the rust took *some of every grain that is sown by man* for food to eat; but do you suppose from that, because I said I would send it upon your every grain, that I meant there should be no grain of the same nature to be preserved from the rust and kept from destruction?—Then how could I compare the harvest with man? Know what I said of the harvest of Woolland's Field. I compared it with man, that was full of unbelief; and that I made the grain like it; and perfectly so I said of this harvest, that if unbelief abounded in man, and the mist of darkness was before their eyes, and the rust and canker was in them, I would send it in the grain. And now I will tell thee of every grain: wheat is a grain compared to man; and the generality of mankind throughout your land is full of unbelief, eaten out as it were with the canker. Now as I compared this grain to man, and said I would shew it in the wheat, I must have no good grain in man at all, if I had shewn no good wheat at all; for know from the Parables what was said:

"There the mist shall bring the rust upon your every grain,
"If men do longer mock and jest the famine next shall come."

Now I shall answer thee from these words: if I send the rust to shew the perfect likeness of man in one part, that the mist, which was here before their eyes, prevented them from being good wheat, as I have compared man to wheat; so I sent it universally throughout the land in your corn, that they may see their own likeness: but as I said there is some good corn in your land, which I mean in man, I sent some good crops, to shew the likeness of them; for know I have told thee already, and I now tell thee again, it is the good crops in men that will save your land from utter destruction, as the good crops prevented a famine: but had thy trial

come

come on by such men as have printed against thee, they would find the following harvest like the wheat that was cut down for dung; but as thy trial was brought forward, and proved by believers only, it is they will prevent the fatal judgments of the famine, as the good corn prevented the famine this year. Here I have shewn thee of the prophecy concerning the harvest; and now I shall bring men's observations to the Bible. Know what I said in my Gospel, Ye can discern the signs of the weather, but cannot discern ths signs of the times. And now observe from this man; though the dearth hath shewed you the harvest as foretold, yet he can observe all the crops where the mildew and rust was not; but he cannot observe my Bible, where the scriptures stand that are not yet fulfilled. These things are all forgotten by such men as he; he can be strict in observing every word that he seeth doth not appear to be perfectly fulfilled in thy writings; but he denieth the Scriptures that are plain before him not fulfilled. These he places another way, to be fulfilled to *a judgment of his own.* But now I shall come to the purpose with all men; as thy writings and my Bible both came from ONE FOUNTAIN, and I tell thee must end in ONE CURRENT STREAM, therefore I now tell all men when they begin to point out what is not perfectly fulfilled in thy WRITINGS, let them also point out what is not perfectly fulfilled in MY BIBLE: and let this be the answer of all believers, if a prophecy is not of God, without it be fulfilled to the extent of the word to every perfection, tell them the Bible must be the same. fulfilled to the perfect extent of the word, without any meaning or applications made by man; for if they will turn the Bible, to say it hath this, or that meaning, all thy prophecies they may turn the same, by what they cannot prove as fulfilled, and prove they are of God by the Truths they contain. So by the truths of thy prophecies that are past, no man can deny, but all have been fulfilled in part. And now I shall call thee back to the past year: your land allowed the dangers to be great

great when it came to March and April, which was proved by your Parliament, and your fall by sea was great in the number of ships that were shipwrecked. This was one of the prophecies I gave thee; but did I say, from these dangers that they hear, or fear, they should prove the utter destruction of your land? They must answer, No. Now I shall go further; What sunshine of my countenance, as blessings, did I shew to your land the year that is past? Did I gain you any victories in the war? did I lessen the burden of your land? did I bless your harvest with abundance? Is not your burden encreased, instead of decreased? Then where is the proud boasting of men, that are filling you up in their own wisdom, blinding the eyes of the people, that in seeing they may not see, and in hearing they may not understand? Scribes, Pharisees, and Hypocrites, that say every word must be perfectly fulfilled to the destruction of the nation in one year, to fulfill the words that they are from the LORD; and yet cannot discern what must happen, or what must take place to fulfill my Bible—now I tell thee every charge they have brought against thee, is like the charge the Jews brought against ME, that if I was the SON of GOD, I must come as a Prince and a King to *restore the* CROWN *to them.* The office I had first to go through was like this wise observer of the harvest, that judged the words could not be of the LORD without the harvest was totally destroyed; and perfectly so was the judgment of the Jews concerning ME, they could not believe all the miracles I wrought could be of God, unless I had worked miracles to restore the CROWN unto them; and by a powerful victory, destroyed all my enemies, and seated myself with an EARTHLY Crown; without this they would not believe the words of their prophets were fulfilled in ME; but had this been done, the words of the prophets could not have been true; for how then could I be wounded for their sins, or bruised for their iniquities if I had come in this manner at first?

I shall now come to the fourth and fifth charge, and explain

explain the whole together.——The fourth Charge. —"I come now to Joanna's late awful Trial, so long foretold the unbelieving Clergy would be compelled to be present, and acknowledge the mission of this wonderful woman."——The fifth Charge. —"She frequently said, the Lord had made it known to her, she should not live to see the end of the year." To these charges I answer for myself; as to the fourth Charge it never was said in my writings, that the unbelieving Clergy would be compelled to come forward; but it is said in my writings, they will compel ME to come forward, when they are provoked to anger and to jealousy; but at what time, or in what year it was never made know to me; for in all my writings that were sealed up, it is said, that it would be sudden and unexpected; which I can plainly prove and shew to the world; but as to my trial, (it being the calling of the Lord) it was said, November should not end in 1804, before my trial was called forward, and every truth cleared up, and perfectly so, the Truth hath followed this last year: and the Book of my Trial is since gone out into the world, with the names of the witnesses, the name of the attorney, perfectly like a trial; more than ever I expected. My trial went through in the very month that was mentioned, so that every Truth was laid before them at that time, therefore the fourth Charge is entirely false, and the words of my prophecies are perfectly TRUE; for if you observe in the 11th page of the Warning to the World, it does not say that my writings would be proved by unbelievers; but on the contrary. From the ninth month, it is said, "the ending of this year will come, to make my "chosen call aloud, and prove the Truth they've "seen and heard.;' But could this prophecy be verified, if the unbelieving clergy had come forward this year, to prove my writings? Then it could not have been the chosen men, to prove they had known and seen the Truth, for it must have been the unbelieving clergy: now the believers have confessed they have seen the shadows of all that

was foretold in the past year, and by that faith they all passed their judgment, they believed the visitation to be from the Lord, without seeing any wonderous working to bring on my death; which must have taken place if the unbelieving clergy had come forward: then they might have feared what would follow their presumptuous unbelief; but this presumption my believers all feared; and when the communication was carried to them, they could not see my trance without my death following, and if there were any unbelievers, they should speak, that wished to be convinced by the trance; but there were none; for they all were afraid of the presumption of such unbelief, and were convinced from what they had seen and heard before; so the truth of the prophecy was verified in them. And the fourth charge is entirely false about the unbelieving clergy: for my prophecies could by no means come true, if this had taken place last year. Mark the 13th page in the Warning to the World, and see the explanation from Mr. Foley's letter, which was perfectly fulfilled at MY TRIAL; for my fears were alarmed that nothing but my trance would convince either believers or unbelievers; which made me fear, and in my prayer was for the trance; till I was reproved; saying—in *praying for my trance, I prayed for my death*; which made me cease till the communication was given me which I delivered to my friends and believers then assembled, and while my heart was thus in jeopardy, as it was before, concerning Mr. Foley's letter; knowing if unbelievers were there, my death must follow or my prophecies were false; and while I stood thus in confusion and waiting their answer, every man in the room held up his hand as a true believer*, they wanted no further proof to convince them; here are the words verified in the 13th page: when your fears are most alarmed, and thou beginnest most to fear, in that very day and hour, thou art ready to sink, like the letter that was ready to drop in the post thy deliverance will come, and thy friends

* See Trial, page 92.

friends and believers will rejoice. Now here was the perfect Truth verified too, as not understanding myself the perfect meaning of my trial, my own faith failed me concerning my trance; trembling and faintness seized me, and my prayer was made known unto all; but in the day and hour that I went to them with a confused mind and heart, not knowing what event would follow, or what their unbelief would be; but I was set at liberty by the uplifted hand of every friend, perfectly as I was before set at liberty of my fears concerning Mr. Foley's illness, when Mr. Turner returned with his letter from the post. So the shadow and substance proved perfectly alike to me.—But this could not have been fulfilled, if every thing had been told me in a straight line. And now I shall come to the fifth charge. I never said to any one that I should die in 1804; or that I was ever told I should; but perfect as the words were given me, I read to them all—"*I do not tell thee, thou shalt live to see the end of the year* 1804." But it was never said to me—thou shalt not see the end of 1804, And now I shall come to the particulars in 1792. The visitation of the Lord had so deeply affected me, that I made my will, and thought I should die, I then was answered—"I will add to "thy days fifteen years: and have been told since, that those days should not be shortened, unless I began to pray for my death, as Hezekiah prayed for life. For the sake of my friends I wished to live till every thing is made clear to them; but when I began to pray for my trance, at the ending of 1804, then I was answered—"I knew not what I was praying for; for in praying for my trance, I prayed for my death; which stopped me in an instant, as I did not wish to die, unless they had been filled with unbelief. But knowing it was said,—"*I do not tell thee thou wilt live to see the end of the year*," put me in jeopardy, not knowing what their faith would be; and had unbelief been in any of them, I should have wished for my death, and prayed for it; but their faith prevented me. Now of all the

Charges

Charges that have been laid against me, no man can justify himself in any but the first, to have any grounds to bring forward a shadow of falsehood against me, or against the spirit that directs me; but in the first, I grant a man that will study to make scruples and find fault, he might speak from the Sealing, as it was put out in such a manner, to say that believers, unbelievers, and children might be sealed till the end of 1803, and then to stop; of which they might scruple, and say that the meaning of it must be to stop the whole, the believers as well as the unbelievers; for I confess I did not understand it myself, before it was explained. But in all the other charges, are entirely false accusations, without any grounds for what they have said. If people will assert the lies of the public, they may insert ten thousand that people have affirmed they heard me say, that never entered my head nor heart; therefore, let no man assert what I say from hearsay, unless they can prove it in my writings; if they do, I shall publish them for liars, as I have Garrett; who hath published from hearsays, or from his own invention, the most notorious lies that ever could be thought of: for I may say he is filled with lying wonders, without any foundation at all. Thus far I have answered for myself. The answer of the Spirit.—Now, Joanna, I shall answer thee from the judgment thou hast drawn: four accusations thou sayest are entirely false, as there is no ground for any truth in them; but thou allowest of the first charge there is room for dispute. Now mark what I told thee of the first, and how I compared it with the creation, and how I gave it up to man; and allowed there was room for dispute, whether the woman was made for his good or hurt. This charge, like thee, I submitted to.—But now I shall come to the other charges, which thou sayest are four false accusations against thee; and I say the same: for who can prove the harvest good, unless they will prove it by the price? And this thou knowest they cannot do; then how can they prove that accusation true? So here is a charge

false

false against thee: and by the truth thou hast proved all the others false the same, in the Warning to the World. I warn all men to read that book deeply; that meaneth, to look deep into the book, and weigh it with thy life, with the year that is past; what deep visitations, what sickness, what anguish of spirit, what agonies of heart thou suffered the year that is past. And know what is said in the 14th page, "thy fears must come first, and the land must first boast; but thy fears shall vanish, and the land shall fear." Now let them mark deep, the events of the past year and the boasting of your land, and what thou wentest through while the mockery of men went on with their boasting, as though they had nothing to fear; and now thou seest they are going on the same; mocking in the midst of every danger; without discerning how this year began—by heightening your war, the loss of your ships, and a heavier burden coming upon the nation to support your war; besides the dearth of provisions, and your land being alarmed by the wise and learned, fearing the disorders of other nations may fall into yours. Now let all these fears, these types and shadows of the beginning, be deeply observed, and weighed with the Warning to the World, and they will soon observe every charge they have brought against thee is false; for know I told thee thy fears should vanish; but the fears of the nation should encrease. So every charge they have brought against thee, I shall turn back upon their heads. And now I tell thee, these are four charges that I have against mankind: know in the first place the charge that was given unto Noah which they mocked, till they were destroyed by the deluge; and the same charge I have now against the world; they have heard of the destructions abroad; they see the burden rising upon their land at home; and yet the teachers of the people are hardening their flock through unbelief; prophesying smooth things, and prophesying deceit; blinding their eyes, that in seeing they may not see, and in hearing they may not understand.—This is a charge I have against the shepherds of the

land: they are deluding the people like the antideluvian world of old. Another charge is, that of Sodom and Gomorrah, when they charged Lot for a fool; and though they were struck with blindness when the angels came to visit Lot, yet they still hardened their hearts, till the fire came down to destroy them; and the same charge I now bring against the shepherds; for seeing the judgments that are past, and seeing what lies before them, hearing the threatenings pronounced, and yet they go on to harden their hearts, to turn the people out of the way, saying, let the HOLY ONE of ISRAEL cease from before us; we want not the knowledge of the MOST HIGH. So as the unbelief of the world of old brought their charges against Noah, till it fell back upon their own heads, and the same by SODOM and GOMORRAH, that brought their charges against Lot, and all turned back upon their own heads; so these charges they have brought against thee I shall turn back upon their own heads; so these charges they have brought against thee I shall turn back upon the shepherds' heads, when I demand the sheep at their hands. And now this charge do I give to the shepherds to prove the truth of their words, by bringing peace and plenty into their land, and feed the bowels of the starving poor; or my charges will come heavy against them; and my judgments must be great in the land, if they starve the poor in the midst of plenty: then now that plenty I charge them to shew, and let the prices be like the former years; or let them know the curse pronounced against them, for oppression to the poor. So if they affirm their words to be true, that there is a plenty in your land, they must allow my judgments just to bring a curse upon the land: and they are pulling my judgments down. So if they bring charges against my word, and deny my judgments, I shall bring my charges against their cruelty: and let them know, he that sheweth no mercy shall find judgment without mercy; so out of their own mouths they are condemned, and have brought the whole back on themselves. And now I shall come to the third charge

charge, which is that of Nineveh : I charged Jonah to warn Nineveh, and Nineveh repented at the warning : and know what is said in myGospel, Nineveh should rise up in judgment against this generation, and Nineveh repented without seeing the judgments in any manner fulfilled ; but this generation is hardened in the midst of judgments surrounding them abroad and at home. They have heard the fate of other nations, how they have been cut off by the hand of death, swept away with the besom of destruction : the complaint of the famine and the plague in Spain, and the fatal destruction in your own port ; yet for all these judgments the shepherds are but hardening the sheep, telling them they have nothing to fear—but I tell them they have all to fear ; for I ask them, in what are these nations worse than your own, if you will starve the poor in the midst of plenty : and know what I said in my Gospel of Dives and Lazarus : and have ye not made yourselves like Dives; by your cruelty to the poor? Out of your own mouths are ye condemned. So here are the charges brought against you. And now from my Gospel I shall proceed ; think not that these Galileans were sinners above all Galileans, because they have suffered these things ; I tell you nay ; but unless they repent they shall all likewise perish : for if ye declare your sins like Sodom, and hide them not, woe unto your souls! And now I tell thee, and tell all men, if the latter harvest with the three former have been blessed in your land, and your barns have been filled with increase, while you starve the poor by dearth, it is not the sins committed in your port, nor the sins committed by the Spaniards, are greater than the sins of your own land ; therefore the charges that are in my Gospel, what I said of Nineveh, Sodom and Gomorrah, what I said of Tyre and Sidon, what I said concerning the Galileans, are now charges against the shepherds of England. So here is the third charge from my Bible, that was first brought against my prophets, and turned back upon their own heads. And now I shall come to the fourth charge, which

the

the Jews brought against ME; and after my death against my disciples, till they brought upon themselves their own destruction; their city destroyed, and themselves vagabonds, scattered through their unbelief. This is another charge that I shall turn back upon the shepherds: that they do not see these things that befel the others as a caution to them, that they may not copy after and perish likewise. Now mark, these four charges were first brought against the people of God; that meaneth, those that were visited by MY WORD: Noah and Lot were first charged for fools, but the charge fell back on those that condemned them. But thou sayest in thy heart, the people of Nineveh did not condemn Jonah for a fool. No: I tell thee, there is the charge that stands in my Bible to condemn this generation; and mark this is the fourth charge, though it is mentioned the fifth, they have brought against thee. From these two charges, the fourth and fifth, the fourth are the words turned, the clergy being compelled, instead of thy compelling them: and the last charge is saying for a certainty what was said upon uncertainty; "for had the unbelievers been "present, thy life must have ended;" therefore like Nineveh, it stood on conditions, and on conditions now stands the whole—

For every charge is brought on thee—
These Four Charges let them see,
There is no Truth in either one;
And so to NOAH they must come.—
They brought their charges then the same,
Until My anger they'd inflam'd.
I say, for to destroy the whole—
See how the charges back did fall!
And know to LOT 'twas just the same,
The charges first against him came,
Until the fire came from on high,
Burnt up the flames that in them lay,
But the Third Charge must come from ME,
The way I warn'd of NINEVEH,
How they in judgment should appear
Against the generation here.
Now mark the charge how it is come,
Thou knowest the words are turn'd by man;
Because compell'd thou knowest, I say,
The shepherds they would come this way
For to compel thee to appear
Before that I have ended here.
But now the words are turn'd by man;
Should I compel the shepherds' hands?
That's not according to your law;
And to my gospel none will go
To do the things that I command:
Then in compulsion can I stand
To say, that I'll compel a man
For to act right, that's acting wrong?
No; this compulsion's not in ME:
If so, mankind is never free
To say he acts by love or will,
If he doth act as I compel,
Without a choice that's of his own!
Then from compulsion, 'tmust be known,
I might as well compel your land,
In MY COMMANDS they all should stand,
As to compel my shepherds here,
They in my gospel must appear

And

And do the things that I command,
As faithful shepherds make them stand.
No; this compulsion's not in ME:
If it were so, you all might say,
Why do I not compel the whole
That by MY POWER, none might fall?
But here compulsion I shall end,
As I ne'er said nor e'er intend
To bring compulsion into men,
To say the Trial they should stand.
No; 'tis by LOVE I do invite:
And those that wont my offers slight,
I make them workers here with ME:
But know my labourers must be FREE,
For to be LABOURERS with the LORD;
My chosen men with one accord
Have acted according to my word.—
Now mark thy death, how he alludes,
To say, I told thee, thou should'st die.
Thou last penn'd the word that I did say,
And from that word I'll now appear:
How could I e'er alarm thy fears,
Or cause that feeling in thy breast,
Or could'st thou fear of being cast,
If I'd assured thee before,
Thou'dst live to see the fifteenth year,
Before thy life I'd take away?
Thy faith would keep thee till that day,
No death would come to thee before,
And by thy faith thou could'st not fear:
Then how my words could they be true?
Weigh every one before thy view—
I said thy fears they would alarm,
As from the letter all discern;
And as the shadow came at first,
They see the substance came at last.
Let Hirst and Turner call to mind
How thou didst begin to fear.
Before the letter he did find,
I plac'd the shadow there;
And now the same, I say to man,
When they did all appear,
They saw what trembling in thee came
Before I rais'd thee there;
And thou didst fear what would appear,
Thy heart to all unseen
Was known to ME, conceal'd from they
What sunk thee in despair.
The trance, like them, thou wish'd to see,
Which made thee ask in prayer:
Then came my word that's on record
If thou goest on in prayer
To have thy trance, that time be know'd;
Thy life ends with the year.
I told thee so, thou well did'st know,
If I thy trance brought on,
Thou would'st not see the following year;
Thy death would soon be known.
So here confusion fill'd thy breast,
That was from all conceal'd.
Thou knowest if man with thee did jest
The whole must be reveal'd.
What I do mean, I'll now explain;
Had they to jesting come,
To say we'll speak in unbelief
To have the trance be known;
Then all would see the end of thee,
As I did say before,
And this within is known to thee;
Thou didst go in faith and fear:
Confus'd within thy mind was seen,
And not conceal'd from ME,
To hear the answer of thy friend—
The type was strong in thee
That at the first for thee I plac'd,
And so the end did come:
I know what joy soon fill'd thy breast,
To see their every hand
Uplifted there, that did appear
Thy sorrows to dismiss.
And now the mysteries you see clear,
How both alike did burst;
But had I said to thee before
That all would happen so;
My other words could not appear,
To prove that they were true;
Nor could thy friends so fear'd the end,
Had I not said before,
That they might mourn if thou'rt gone,
To see the famine near.
So now discern how I do warn,
To stop presumptuous men,
That they may fear the every storm,
And let their reason come;
So reason here may strong appear,
If men would but discern
The Prophecies of the last year,
What shadows to thee came:
For on thee first I said should burst
The deadly wound to feel,
Ere on your nation it was cast,
That I should never heal
The grief in them, when it did come,
If they still mock'd my word.
Now from thy sickness must be known
What grief on thee was laid;
Sickness and sorrow and distress
Did in thee strong appear,
And every anguish in thy breast,
Thou surely felt last year.
Call all to mind what thou didst find
To wound thy heart within,
And every fever in thy mind
Unto thy friends was seen.

There's not a shadow come to thee
But what your land may fear,
Will come in substance unto they,
That mock thy calling here.
My Spirit strong now think upon,
That sometimes thou didst feel,
What anguish there did then appear,
What wounds, that none could heal,
Appear'd in thee, they all did see—
Then now the whole discern ;
I ask your nation how they'll flee,
If all on them I turn ?
Now weigh the whole: see how 't must fall
I said it should turn from thee.
Then now weigh deep this every call,
And mark what I did say,
If on the land I turn'd my Hand,
I said it should heavier grow
So now the whole you may command,
The way to fear the blow ;
Because from thee, they all may see
What shadows came at first ;
And mark the words were said before—
On thee it first must burst.
So I'll end here, and say no more ;
But let them now look deep ;
If on the land the substance come,
Can they preserve their sheep,
As I did thee, from misery ?
Now let men try their skill,
What strong physicians they will be,
The wounds of all to heal."

High price of Corn by the failure of the Harvest of 1804, *as foretold in Joanna's Writings, and confirmed in the House of Lords.*

See part of the Earl of Romney's Speech, Friday March 8, 1805, in answer to a Speech of Earl Stanhope, about the dearness of Corn.

" There was one part of the Speech of the Noble Lord who spoke last, that was most extraordinary indeed ; he said that House had just dared to put arms into the hands of the people, and then, afterwards had dared to attempt their starvation. Good God ! what had they done ? When he heard the words, his hair stood an end ! The noble Earl imputes that to their Lordships, which was altogether the act of Providence, viz. a bad crop, the effects of which he knew, and lamented as much as any one. Their Lordships could not controul the seasons, nor make the corn grow in spite of their opposition ; had we obtained a fair crop, he was certain there would have been no occasion for discontent—that under the guidance of Providence, was the sole cause of the high prices which had taken place in the necessaries of life, and it was not fair to impute them to any act of the Legislature." See the news-paper called the British Press, March 9, 1805.

When Mr. Pitt was told in the House of Commons, after the late harvest of 1804 had began, that the rise of bread was occasioned by his Bill, HE, to shelter himself from this reproach, shifted the blame to Providence, which was too fatally confirmed by the monthly report of the Society of Agriculture, that the rust and mildew had hurt the then harvest ; the truth was spoken even by Mr. Pitt, and it suited his convenience.——Are these things true, or not, ye wise men and infidels ?

March, 1805

SEALE, *Printer*, 160, *Tottenham-Court-Road.*

WISDOM

EXCELLETH THE WEAPONS OF WAR,

AND HEREIN IS SHEWN THAT

JUDGMENTS

ARE THE

STRANGE WORKS OF THE LORD,

BUT

MERCY

HIS DARLING ATTRIBUTE.

I SHALL begin this book with my observations on the weather, which I was ordered to mark, from Christmas-day till the New Year's day, old stile.

December 25.—Christmas-day was mild, rather heavy, rained a little in the afternoon.

Sunday, the 26.—The weather was remarkably fine; the sun shone beautifully.

27.—The weather was much changed; the frost came in, and a thick heavy fog, which increased so much towards the evening, that even torches were not sufficient to travel with in safety.

The fog continued till January the 3d. It lasted eight days; many accidents happened, and some lives were lost, people not being able to see their way, or the dangers that were before them, from the darkness occasioned by the fog. So the

year ended and the new year began during the continuation of the fog.

Now I shall come to the last day of the year, old stile, Wednesday, January 12th. The sun set very brilliantly, with a bright sparkling lustre, too dazzling for my eyes to look at.

The first day of the new year, old stile, the sun shone very bright; and though the frost continued, yet it was a very fine, clear day; the weather continues very cold; and several people have lost their lives, from the severity of the frost.

The Answer *of the* Spirit.

" I shall answer thee from the weather. As the old year ended and the new year began with men, according to the new stile which they have made; so they will find new things come upon them, which their dark benighted minds have no knowledge of; and through unbelief they are so blinded, and their understanding so darkened, that they neither discern what they are doing, nor where they are going; for, as the old stile is altered by men, just so is my Bible altered by men; because they have all placed it another way, not discerning its fulfilment, in what manner I have spoken of the end. Therefore they do not see the days of their visitation, because their wisdom hath placed my Bible wrong. And let men see in what manner I ordered thee to put in the paper the Scripture prophecies, which I told thee I should go on to fulfil, which they no more discerned, in what manner I spoke of them, to compare them to the days that are come, than they discerned in what manner I have spoken to thee; for both alike is darkness to them, that in seeing they cannot see, nor in hearing can they understand; and as the darkness of their minds, so the year ended, and the new began, by the

wisdom of men. But now come to the old stile, which I told thee I should always go to; for this I shall bring to thee and the believers. So as the year ended to thee, with a sparkling lustre round the sun, too bright for thy eyes to look into; and as the sun arose again the next morning, with a sparkling lustre of light; perfectly so thou wilt find *the event of this year will happen to thee and true believers:* though the year ended in a cloud to thy mind, because thou canst not look into the depth of my wisdom, in the way I have directed thee, in the year that is past; this is too bright for thy understanding; it takes thy senses, as the sparkling lustre of the sun took thy sight, so that thou couldest not look at it; perfectly so I now tell thee, if thou wouldest call back the strength of thy faith, when the visitation of my Spirit was so strong upon thee, all appeared to thee like a bright sparkling lustre of my ways, of my wisdom, and the fulfilment of my decrees; that now thy light shall break forth as the morning, and thy righteousness appear as the noon-day sun, that I shall make bare my arm amongst mankind, and prove that thy visitation was from ME the living Lord, by the light of my Spirit breaking out upon men, and the power of my Spirit to awaken them. This was thy faith, that I should fulfil the vision I shewed thee—arise, shine; for the light is come, and the glory of the Lord is risen: therefore arise, and shine, O Zion; put on thy beautiful garments, O Jerusalem. These things appeared to thee, by an eye of faith, as though they were done; yet still, clouds came over thy mind, from the wisdom of men, after I had ordered thee to give the warning, and set the sign before them; but this sign, like the weather, ended in clouds and thick darkness; so that no light appeared to men; neither did it appear to thee; because the ways of men had clouded thy

mind, and darkened thy understanding, perfectly like the weather, of the ending and the beginning of the year, placed by men's wisdom in one likeness. And know I told thee that this would be the state of men, till I began to work in their hearts; and then the truth of my words would break out, like the sparkling lustre of the sun. For they will see, in the ensuing year, the truth of the sign, which I told thee in the year that is past; and therefore I shewed thee that sparkling lustre in the sun, when the year ended, by my stile, as I had told thee before. Now, let the worldly-wise men answer, how there came to be so great a difference in the sunshine and the weather, of the ending and the beginning of the year, of the new stile placed by the wisdom of men, and the old stile that I told thee I should go to, for days and for years; and that ended and began, perfectly as I told thee I should work round, to bring the sparkling sun to light, like the noon-day sun before them.

" Here let men discern in what manner I spoke of the sign; and to shew thee that that sign should be fulfilled, I shewed thee the brightness of the sun in the end. Here let men of wisdom answer, how this should come to pass, for thee to bring out such a likeness to men, to compare the darkness of the weather to the darkness of their understanding, as the year is placed by them; and to bring the light like the light of my word, from the sign of the ending of the year as placed by ME. Do men simply suppose, that if thou hadst set a sign from thyself, or from a wrong spirit, which is not of God, that I should work a way round to shew thee that that sign should be fulfilled, by the sign I had set in the heavens, of the setting and rising sun, when it came to my appointed time? This no man of learning who believes that my eye is every where present, that nothing can be

concealed from my knowledge, who believes in the Scriptures and the fulfilment thereof, can come forward simply to say, that this happened by chance, to strengthen thy hand to go on, the way I shall direct thee, the ensuing year; because I tell thee, if men are silent, I shall not keep silence; and what I command thou must obey; and therefore I shall direct thee, how to go on to break silence in men, that the day-light might now appear.

For now I shall come back to the sign which I have told thee is of Pomeroy; for I have answered thee already concerning his saying thou wast born for his ruin; then that blame must be laid on ME; for he cannot lay it on thee; because it must be to the spirit which visits thee; and this I shall demand of him to clear; for all his words must be sent to him, if thou hearest nothing from him before the time I have mentioned. And, as he said thou hadst set his house on fire, or inquired why thou didst not; this charge he laid on thee; but this I shall demand of him to clear thee from, and bring the charge on ME; for I now tell thee, I shall either set his heart on fire, with love to burn within, seeing my mercies to forgive the past, and to shew him I have blessings in store for him, if my commands are now obeyed by him. So that I shall do what he inquired of thee, why thou didst not do it; for if his heart will not burn with love, then I will make it burn with anger, till he shall confess that he hath set his own house on fire, by giving way to Satan's temptations, whom he said thou wast led by. So that all his words and all his sayings, which he cast on thee, I shall now compel him to cast on ME; and then let him bring forward his arguments, which way he will prove his assertions to be true. But thou sayest within, that his answer will be—from the persecution he suffered of men;

for this was his pleading at the first; and this may be his pleading at the last. To this pleading at first I gave up, and confined thy understanding, as not to enter into a contention with him, to know why he gave out thy writings to go out in the world by his judgment, one year; and then come to condemn his judgment the next, without shewing any proof, only that he could not bear the persecution. Then now I shall call him to my Gospel; and let him see what persecution I bore, in love to him and all mankind.

" Thus let him trace my Gospel through, and view ME in the garden of Gethsemane, before I suffered the agonies of death for man. Then I will say unto him as I did to my disciples,—could ye not watch one hour with ME? could ye bear no reproach for me? no persecution for my sake, that bore persecution to the death of the cross, for your sakes? Look to my disciples, and see what persecution they bore, at a time when I told them that my kingdom was not of this world; but that they must go through to drink of the cup which I had drank; that they would be put to death for my sake. I set no joys before them, but the glories of heaven; yet see what they went through to gain that crown. But now I have set before men the joys of fighting to overcome both spiritually and temporally; because I have told thee, the time is at hand, of my coming according to my Gospel, to destroy my enemies, and enjoy my friends, in this world and that which is to come. So that my promises now are double to what I said to my disciples; then now I ask thee where is the man, who professes to be a believer in ME and my Gospel, and cannot bear any persecution for my sake? Then, I tell thee, he is not worthy of ME. Know what I said to Pilate—if my kingdom had been of this world, then my servants would have fought; but now my kingdom is not from

hence; yet I said that for this cause was I born, and for this cause came I into the world. And now come to my disciples.—They fought to establish my Gospel; and they continued to fight, till they had overcome, to have my Gospel established; though not universally throughout the world; yet it was established to stand for the end, to shew mankind that there is a time, that the kingdoms of this world shall become the kingdoms of the living God. And this I have warned thee is now at hand, that I shall establish, and bring in the REDEMPTION of MAN; then where is my servant, where is my follower, or where is my disciple, that will not now fight with the SWORD of the SPIRIT, to prove that my kingdom is nigh at hand? But who can fight with this SWORD, that hath no enemy to fight against him? Without persecution my Gospel cannot be fulfilled. Will a king go to war when he hath no enemy to war against him? In thy heart thou answerest, no; without he unjustly kindles a war against a nation; then he compels them to fight in their own defence. Now perfectly so stands my Gospel. It is the enemy who hath unjustly kindled the war, against the visitation of my Spirit, against my warning that my kingdom is at hand; then now I ask thee where are my friends, or my followers, where are my servants, or my faithful soldiers, who will not now take up the SPIRITUAL SWORD, to fight against my enemies? Because this is the war unjustly kindled against my love and mercies to man; and thus I knew the end would be; therefore he is no warrior, nor servant of mine, who cannot bear reproach for my sake

"Therefore, I tell thee this of Pomeroy, if he keep silence till I order thee to send again; thy inquiry must be at last, as I ordered thee at first, when thou judgedst thou shouldest see him no more —*will he resign that thou shalt look for another, who*

can bear to draw the SPIRITUAL SWORD *for* ME, *and to maintain the* SPIRITUAL FIGHT? Therefore, I tell thee, he must resign to give up the calling I have called him to; or he must draw the SWORD; as I told my disciples, he must bear the CROSS, if he will wear the CROWN.

"This is my answer to thy saying, it was for the persecution of men, which he met with in receiving thy writings, that he said thou wast born for his ruin; but now I tell thee, in like manner he might say the same of ME; because it was I the Lord that invited him, and promised blessings, if he obeyed his call; but threatened judgments in the end, if he refused, when called again. And now discern, from the letter I ordered thee to send, that his calling at last was like the first, that I had a great work for him to do; and if he obeyeth, he will find my promises true. But know he stands two ways, as I told thee from the first to the last; but one way or other, whether won by love, or feared by judgments, thou wilt find that he will acknowledge his belief in thy visitation to be from the Lord of lords and King of kings, before this year hath an end. For all his follies I shall lay before him, and shew him plainly, it was not thee that had any thing to do with disgracing his character; because thou hadst no knowledge of him, but through my visitation, to direct thee to him. So that it is the Spirit which he hath blamed, it is the Spirit which he hath condemned, and spoken so harshly against at first, when he fell back, and wrote so warmly against thee in his letters. And therefore, I tell thee, it is impossible for him to shun his call, without proving what spirit it is, which he hath so harshly condemned; for he hath a power put in his hands, which no man hath had but himself; and therefore he cannot act according to thy judgment, to go on and treat the whole with a silent contempt, till awful judgments have

taken place upon the nation, to prove the threatenings which I ordered thee to put in the papers. Because I tell thee, it is not thy spirit, but it is my SPIRIT that he hath so wrongly condemned; and though I have borne with him these twelve years, I shall now bear with him no longer; for he shall find thy character is the most sacred; because thou standest between GOD and MAN; and therefore thy innocence I shall clear. And now let his words appear, which he spoke to thee in Taylor's house."

Mr. Pomeroy said, in January, 1802, that I was born for his ruin; because I had put his name in print. He would sooner I had set his house on fire: and from the letter I sent to the coffee-house, to vindicate him, he said I could do nothing more to disgrace his character, than for me to take his part; and to see his name stand with mine was a disgrace to him. But he then desired me to sign my name to what he had said, that it was the devil ordered me to put his name in print. I said, then my name must stand with yours, sir. Mrs. Taylor said the same. But he answered—"this is in a different light: it is to clear me from joining with you in the prophecies." As he said he was so persecuted, that he could not go into any company, and that I did not know how he was situated through persecution; and this made me sign my name to what he had said: not that the writings were from the devil, but that he had said my being ordered to put his name in print was from the devil; and this paper I signed, as he said it would free him from the persecution. And since that evening, when I signed the paper in Mr. Taylor's house, in 1802, I do not recollect that I ever saw Mr. Pomeroy afterwards.

But as some unbelievers have said, that we are agreed, and there is a collusion between Mr. Pomeroy and me, because I have appealed to him

as my judge; and the spirit that visits me hath explained the manner of his fall, to pity his weakness and forgive the past, if he repent of what he hath done; this people have looked upon as a designed thing by me, to make him a judge in my behalf; and that we are agreed together.

Now, to such judgment I answer, that they do not know me; neither do they know Mr. Pomeroy; for, like his former words, when he fell back, would be the language of his heart now, if the Lord were not to work upon his heart to convince him of his errors: for the same indignation men and devils would work upon him now, as they did at that time, if the Lord were to leave him to their working. This I have been answered. Then what confidence could I put in a man who hath shewed such indignation against me? And which may be further proved in his letters, which he sent to my friends in 1804, as he would not condescend to answer my letters to me; for he never wrote a letter to me in his life, but hath treated any name with scorn and contempt, as though I were really led by the devil; and that it was a disgrace to his character to say that he ever received my letters of prophecies from me. And though I was ordered to send him the book with the sign I have put into the hands of the bishops, respecting him; and the book containing the letters I had sent him copies of before; yet he remains silent, and hath given no answer, either to me or my friends. Therefore I can prove to the world that there is no agreement nor any league between him and me, though I have appealed to him as my judge; because I was ordered so to do.

But some have even said, that I should bribe Mr. Pomeroy to judge in my favour. In this they do not know him. Were I wicked enough to attempt doing such a thing, he would soon say, as a judge said at Exeter, when a lady was going to

take her trial for the murder of her maid; she offered the judge five hundred pounds to be favourable to her. He said, "If you will bribe the judge, you will surely bribe the jury; and of all women, you ought to be hanged." And perfectly so would be Mr. Pomeroy's answer; he would say, "Out of your own mouth will I condemn you, that yours is not confidence in the Lord, that your visitation is from him, to rely upon his words and promises; but your trust is in the arm of flesh; and now I can prove my former assertions right, that you are under the influence of an evil spirit, which you have proved by this offer."

So, like the woman, I should soon be cast, if I were another such as man, through ignorance, hath judged me. He must be a knave and a fool, who can talk of bribery in spiritual things. If the Lord cannot keep up his own work, and fulfil his own works, by his own power and wisdom, in the time to come, as he hath in the time that is past; then let it fall to the ground; for it never can stand by the wisdom or power of men; neither do I wish to deceive mankind, or deceive myself. For were the whole nation to come forward and say they believed my visitation was from the Lord, if I had not clear and sure ground to believe it from the truth of his words, and the manner of his visitation to me, to know in whom I had believed, to rely upon the Lord; I never could rely upon the wisdom of men; for I should no more rely upon their faith, through their wisdom, than I relied upon their unbelief, when, by their judgment, they thought the visitation of the Lord would not come to a woman; and therefore they would not believe it was come to me. But in that the Lord made me a judge for myself at first, and so he will make me a judge for myself at last. But were this a temporal cause, instead of a spiritual one, I should never have appealed to Mr. Pomeroy

as my judge; looking upon his conduct, for these last twelve years; neither should I have troubled him on any occasion whatever; but it is the Lord who hath called him to be my judge, as the events were put into his hands: and no man can be a judge of the truth but himself. But as he complained of the persecution he had suffered on my account, I of myself should never have troubled him more: and it is Mr. Pomeroy's own conduct that hath compelled me to trouble him now; for had he returned the letters delivered to him with the signs of the events, which were put in his hands; then the letters would have appeared, for every one to judge of the truth; but, as he destroyed them, I am compelled to write to him again; because I am answered, that the Lord will never give him up till he acknowledges the truth of what I was ordered to send to him. And therefore he may say with David,—

Psalm cxxxix.—"Thou hast beset me behind and before, and laid thine hand upon me; such knowledge is too wonderful for me; it is high; I cannot attain unto it: whither shall I go from thy spirit, or whither shall I fly from thy presence? If I say, surely the darkness shall cover me, even the night shall be light about me: yea, the darkness hideth not from thee, but the night shineth as the day; the darkness and the light are both alike to thee."

The wisdom of man may baffle the wisdom of the Most High; but he cannot overcome it, to conquer in the end; and therefore it is fruitless for man to contend with his Maker. And, however marvellous it may appear in Mr. Pomeroy's eyes, he will find the hand of the Lord is in it, which he cannot shun.

But I can assure them, who say I shall bribe him, that he will have no reward from me, if he comes forward and proves my visitation is from the

Lord; for then to the Lord he must look for his reward, as I have done; but, on the other hand, if he comes forward and proves that my visitation is from the devil; that what I am ordered to lay before him produces no conviction of conscience to him, that it is from the Lord: then I own I must be deceived by a wrong spirit; and in that case, I must say, it would be but justice in me to pay his expenses: for, if I am a fool, I ought to pay for my folly, and be prevented going on any further, —either to be deceived myself, or to deceive others.

Thursday, December 30th 1813.

When I awaked in the morning I began to meditate on what I had put in the newspaper, how I had been forty years wearied with the perverse hearts of men, because I thought upon none but my enemies, and had forgotten my friends. So that I had wrongfully condemned the innocent with the guilty; but in this I saw my error; for though I have reason to complain against the conduct of men, on the one hand; yet there is no woman upon earth who hath more reason to justify the conduct of mankind than I have; because, owing to the persecution of my enemies, I have, on the other hand, experienced the sincerest friendship in men who have acted towards me as fathers and brothers; and the greater the persecution hath been from my enemies, the greater I have seen the warmth and zeal in my friends to come forward in my behalf. So that I can by no means condemn the conduct of men in general, because my enemies in mankind against me have proved the friendship in others the greater. Thus I reflected how I had forgotten my friends, when I thought only upon my enemies; but the true and sincere friendship I have met with in my friends made me say that I could die a martyr for their sakes:

and thus my ponderings went deep of the different conduct of mankind.

The ANSWER *of the* SPIRIT.

"And now I shall answer from thy pondering thoughts; for it was I who brought all things to thy remembrance, from thy youth up to this day. And I now tell thee, in like manner as thou sayest by mankind, that thy foes have made the love of thy friends appear much greater to thee, than it could possibly have been done if thou hadst had no enemies.—

" As 'tis with thee it is with ME,
I tell thee, now the same:
Thy foes have gain'd the victory,
Who do not know thy name.
How can this be, is said by thee,
Thy foes the victory gain?
I'll answer here, and make it clear,
And so my words maintain:
Because the love in men thou didst prove,
For to admire the more:
When men thy enemies arose,
Thy friends in love appear'd,
To shew that great, without deceit,
Their friendship did abound:
Like fathers here they did appear,
Like brothers men were found
To stand by thee, they all may see,
When foes against thee came:
That way men got the victory,
It must to all be known.
But now within thou dost begin
To say, 'twas not thy foes
That any victory here could win,
Who did on thee impose
With arts and lies; let men be wise,
No victory they could gain;
But know, thy friends did them chastise—
And see the victory plain.
Because thy thoughts thou hast not wrote,
Nor penn'd thy pondering clear:
A man-hater thou could'st not be,
As men have judg'd thee here.

Could'st thou hate man? as thou'st discern'd,
In grief they stood thy friends;
In thy distress they calm'd thy breast,
And every aid did lend
To calm thy grief, and give relief:
Their friendship every way
By foes was tried—the field is wide;
And now like thee I say:
Though it not clear to thee appears
How foes the victory got;
But I shall further answer here,
And tell thee it was not
The foes that won: I shall begin—
Ne'er gain'd the heart of thee;
But to thy friends thou must discern,
(The way thy friends didst see
To shine more bright before thy sight,)
That men thou could'st not hate;
Thy enemies did make them bright,
And love in thee create.

"Now see the way men got the day:
Thy pondering deep I know;
Because thou'st ponder'd every way,
How men their love did shew,
To make it clear that thou must err,
For to condemn mankind,
When Satan strong in man appear'd
In malice to combine,
With arts and lies, (like men grow wise,)
With all the rage of hell.
Thou knowest thy foes did thee despise,
Which made thy friends to swell
In love the same, who knew thy name,
And took thy every part:
Then against man how can I come
With an unfeeling heart?
The thoughts of thee mankind must see;
For I shall answer here,
This perfect likeness is in ME:
My Bible so I'll clear.
Because their love I sure can prove,
In every age that's past,
It hath been seen so strong in men,
From enemies that burst.
So all the Prophets call to mind,
How men their love did shew;
Though Satan's fury they did find
In man to bring a blow

Upon the head where man obey'd;
Yet they did not turn back,
But still went on, as I command;
Then can my love be slack,
Not to regard, nor yet reward
The love in man to ME?
Which I have prov'd from those who lov'd,
By their great enemy.
And to my Gospel now I'll come:
The love in man was great
When Satan's fury it was strong,
The rage of hell did heat
The pride of man: I tell thee plain
He work'd it every way:
To make men judge ME poor and mean,
Know what my foes did say—
A poor man I must surely be;
My parents they did know.
So here's the pride in men, you see,
When I appear'd so low;
But then in man the love did come,
And my Disciples see,
How they in love to ME did burn,
Despis'd by enemies;
A fiery zeal did they reveal,
What were their hearts and thoughts.
Did Peter then his love conceal?—
"Let fire from heaven be brought,"
Was spoke by he, you all may see,
For to destroy my foes.
And though they were reprov'd by ME,
Yet still their love, thou know'st,
It did go on the same to burn,
Till they died for my sake.
Then now to men I thus shall come,
Their cause I'll undertake:
For just like thee, they all shall see,
I cannot now hate man:
The foes have got the victory,
To make ME love more strong.
For though the words, which I have spoke,
To thee they are not clear,
How they should gain the victory,
Thy pondering thoughts appear:
'Twas from thy foes, thou well dost know,
That made men brighter shine,
This way to gain the heart of thee;
Thy ponderings call to mind.

" Then see it clear, the victory here
Came from thy deadly foes;
Because that I shall call thee back,
The mysteries deep unclose.
Call thou to mind when all unkind
Were sickly and lukewarm;
I ask thee what inveterate foe
That thou could'st then discern?
For ninety-two bring to thy view,
When all appear'd as friends;
And out of love pretended so,
Satan would gain his ends;
If thou'dst go on, as thou'dst begun,
The small still voice to hear,
They told thee dangers would come on,
And thou hadst room to fear.
So thus in love thy friends did prove
'Twas done in love to thee.
Thy former writings now call back,
Then sick of men to be;
Sick of them all, thou know'st the call,
Thou surely wast at first;
For now I ask thee, where's the man
On whom thy love was plac'd?
Thou answerest none; then now discern
The way I'm warning here:
Thou'dst not one friend for to depend
That thou could'st trust, be clear;
Nor yet a foe, thou well dost know,
That did in anger burst.
They judg'd in folly thou didst go,
And so their words were plac'd;
So sickly here did all appear,
And thou grew'st sick of men;
And thou may'st easy see it here,
Judge from thy written hand:
The world adieu! thou well dost know,
In heart was spoke by thee:
Sick of mankind was then thy mind—
In checker'd lines thou'dst see
The hearts of all, when I did call,
And warn'd thee at the first;
In black and white, thou'dst judge aright,
For so mankind did burst,
And so went on, 'tis known to men,
Till thou grew'st sick of all;
But trusted in ME thy guide to be,
And so to judge thy call:

If 'twas of God, it would be known;
Thy reasoning thoughts went deep:
But sick of men thou sure wast come,
As they were all asleep.
Because no love they there did prove,
To say, "we'll judge the sound,
"And wait awhile who may beguile,
"The truth may soon be found,
"As years roll on." Did they begin
This way their reason rule?
No: well thou know'st it was not so;
But love thou saw'st grow cold,
Till Pomeroy came: behold the man;
He work'd thy passions high;
Because thou know'st the way he went
The spirits for to try.
But I'll end here, and say no more,
But to the purpose come;
And, from the pondering heart of thee,
I'll shew the state of man.

"Now I shall begin from thy youth, where thou sayest thou regardedst men, as they regarded thee. This I shall bring back to the Creation. For, though Adam fell, I pitied the man; because he repented of what he had done. And from Abel ye may discern, that the Lord was not forgotten by them; for as thou sayest thou hast met with a mixture in mankind, some shewing their love and friendship, while others were enemies; thou must condemn the innocent with the guilty, if thou condemnest all men, because of some, who were thy enemies, if thou dost forget thy friends. This was my feeling for man, in the first age of the world. But now I shall come to the deluge, and come to thy pondering thoughts: when all men forsook thee, that thou hadst not amongst thy religious acquaintance any man that seemed to concern himself about thee, all become cold and lukewarm; then thou saidst thou wouldest bid the world adieu, and bid adieu to men. In this state the world was come, when the Lord said it repented him that he had made man; that

he would destroy man whom he had created; so there was but a NOAH found to build the ark; and he, like thee, was judged a fool; but now I ask thee, where will you find, from Scripture, that men rose to be warm and zealous with him, while others were against him? This discord did not arise, in the latter years of Noah's warning; therefore, I tell thee, they became perfectly like the men to thee, regardless of the warning, judging him a fool, as men judge thee.

" This was the state of man, when the world was drowned, in the perfect state thou foundest men, when in thy heart thou despisedst them all. But thou sayest, that thou didst not despise them; though thou wast wearied out with their conduct, and wishedst to forsake them, as thou sawest they had forsaken thee. Then I tell thee thou despisedst their conduct, if thou didst not despise the men, and wert weary of them, as I was weary of the world, when I destroyed it. So now judge from thy own feelings, what was the state of mankind, when I forsook them all, and brought the deluge upon them. Yet know, at that time I had a NOAH to build the ark, that by obedience man might be preserved and tried again. Here, in the likeness with thee, to have one man that I directed thee to, was the beginning after the flood; then look to the Scriptures through, and discern the ages back. I had some men warm with the prophets, to fear my threatenings, to fear my judgments; so that all men did not come like the antediluvian world, for ME to have no man to regard my name; and yet, I tell thee, in a dead state were the Jews become, when I took man's nature upon ME; and yet, in that dead state, there were many, as well as Simeon, who were waiting for my coming. Then now discern in my Gospel: though my enemies were furious, as Satan's working was strong in man; yet, on the

other hand, my disciples were zealous, and ran every hazard for my sake, till they were put to death for ME, as I died for them. In like manner see the martyrs, and all the love that hath been shewn to me in men, which could not be proved to shew the love of man so great, if this persecution had not arisen. And therefore, I tell thee, it was the enemies who were the means of gaining the victory for my friends; because it shewed the greatness of their love, to suffer so much through persecution, for my sake; and therefore I said I should come again to raise up my friends in the last days; and destroy those who would not that I should come and rule over them, when I came to bring in my kingdom of righteousness and peace: for then will the enemy be cast out, the prince of this world, that hardens men to go on in this persecution. So that here the enemies in mankind gain the victory over their leader. I do not tell thee, that it is they will conquer him, or gain the victory to triumph over him. This I have told thee will not be till the end, that the final day of judgment takes place; and yet, I tell thee, it is by his followers, that I shall gain the victory for my friends; because, if all resisted his temptation, and none joined with him, to persecute ME and my true friends; I ask thee how I could cast him out? And therefore, as I told thee, it is through the love of my friends, and the persecution of my enemies, that the victory will be wrought in the end, for to fulfil the words I said in my Gospel, that the prince of this world should be judged and cast out: and now I have set a way for judgment.

" Here I shall come back again to thy thoughts. Thou sayest, that thou didst not do justice to mankind, to say thou hast been forty years wearied out with the perverse hearts of men; because, on the other hand, thou hast been strength-

ened and supported, and thou hast been protected by men; so that, under my blessing, I have made men instruments in my hands to protect thee through every difficulty, and to fulfil the promise I made thee. Thus men, as well as women, have joined in love and friendship to thee; and the greatest number is in men. From these ponderings, thou thoughtest thou hadst no right to speak in that harsh manner of men, from the kindness they had shewn thee, and the persecution they go through on thy account; therefore thou canst not condemn the innocent with the guilty, to call the hearts of men perverse; and therefore thou wishest, for their sakes, that I would take the cause in hand, to make bare my arm, to make the truths clear before them, and to remove the stumbling blocks out of their way, that they may go on their way rejoicing, knowing the time of their deliverance draweth near—

" Because that men thou canst not blame;
For men are men, thou dost discern;
They do not act such cruel part.
'Tis but where Satan fills the heart
With every furious rage of hell,
Which he doth work in man to swell;
Then there perverse the hearts must be;
Because their hearts do join with he;
While other men join with the Lord.
Now mark the difference in thy word,
And call thee back to ninety-two,
How different men stood in thy view,
When all together thou didst blame,
And in thy heart didst all condemn,
That true religion there was none:
Thy mind and heart from man was gone;
But now the difference let men see,
How great the change is work'd in thee.
Though man thou'st blame, but call to mind
What different conduct thou dost find
So planted in the sons of men.
Against thyself thou didst complain,
That thou too harsh hadst judg'd mankind;
For all thy friends thou'st call'd to mind,

How men like brothers did appear—
" How harsh have I condemn'd them here!"
And now thy harshness thou may'st see,
In likeness I did answer thee,
That I was griev'd for man the same,
And said they did not know my name;
And this I said to thee at first,
That wrong men's judgment all was plac'd;
But now the changes I see here,
And like thy answer I'll appear;
For I can not condemn them all.
If strong my judgments now do fall,
Like thee, in love I'll think on men;
I know and see what they have done.
Because it is in love to ME
That they have shewn their love to thee;
And so I say 'tis for my sake
The mock of fools they now do take,
To bear their scorn and still go on:
They'll find, like thee, in love to man,
That all my promise I'll fulfil,
And all their wounds I'll surely heal.

" But, when I speak the words of man,
Both sexes together here I mean;
Because 'tis for the human race
That I have so unveil'd my face:
But I shall still unveil it more,
Till I've unbolted every door
That hath a heart to let me in,
And so the victories I shall win.
But where the bolts are made so strong,
That Satan guards I cannot come;
Then I shall leave them for his prey,
And from that door I'll turn away;
But where 'tis bolted but by man,
I'll find a way to overcome.

" So here's the difference in the two:
Now see the change before your view,
That at this time is come to thee;
Yet greater change they'll find in ME.—
But now thy writings must appear,
And what thou judg'dst of man before.
So both together let them weigh;
Then see the dawning of the day;
Because my heart they'll find like thine,
To turn to men when they prove kind,

And wish to know my perfect love;
This change in thee they'll surely prove
To find it in the Lord the same,
And they shall find my every name."

In the year 1794, after the Scriptures had been explained to me in an extraordinary manner; and the truth of my writings in 1792, appeared in 1793, of the war, and which still was going on in 1794, I was ordered to write to the Methodists; as I was foretold the end of all things was at hand, and I should not conceal what was revealed to me, but send to Mr. Leech, to warn all men of approaching dangers. I did as I was bid; he sent me back a few lines to say, if it was so, what could he do? He would not give warning of what he did not believe: he said he believed, as many more did, that we should see good days; and did not think there was any danger. This letter surprised me, coming from a minister of the Gospel: I read it, on my knees in prayer to the Lord, and was answered in a manner that quite astonished me; and I thought to send him the words given me in answer to his letter; but as the people all joined with him, by saying they hoped I would trouble them no more, as he had other things to mind; this prevented my sending the answer. Their words might have been unnoticed by some, but they were not by me; as my eye is quick in discerning, my heart is tender in feeling, deep are my meditations, strong is my memory, and every one's conduct laid clear before me. And, when I was forsaken by all, that I thought men cared for none but theirselves; as they well knew that I believed it from the Lord, and many of the truths had then appeared; but they took no pains to convince me, if they thought it was not from the Lord; nor shewed any regard to search out the truth, if it was from him; and as

they were all great professors of religion, this made me think that true religion was gone out of doors; for I had as good an opinion of the man I sent the letter to, as I had of any one I knew. But their answer made me say with David—

" Since godly men decay, O Lord,
" Do thou my cause defend;
" For scarce these wretched times afford
" One just and faithful friend."
My soul was overwhelm'd with woe,
When tidings to me came—
The anger of the Lord was great
If I conceal'd his name;
The things that he reveal'd to me
Should public fly abroad,
That all the world may see and know
He is the living Lord.
I ask'd the world what they could do
In this my grand concern;
But not a word of answer then
I to such question learn'd.
But all that they could do for me
It plainly did appear,
That if I was oppress'd with grief,
My burden I might bear:
As I had fish'd so might I fry,
For ought that they could tell;
And as I'd liv'd so might I die,
And in the darkness dwell.
Their thoughts were otherwise employ'd
On whom they should court next,
For the great things they all enjoy'd,
And laugh'd to see me vex'd.
Oh, then I turn'd about to him
Who faithful is and true,
And bid this false, deceitful world,
And all mankind adieu.
With broken heart, and broken speech,
Most earnestly I pray'd,
That I might live to be set free
From this false-hearted world;
At whose false smiles God was estrang'd,
Whilst I on rocks was hurl'd.
For all the former things of old
Came quickly to my mind,
And how the conduct of most men
To me had prov'd unkind.

I'll do no more to court their love,
Nor seek their friendship more;
The happiness that I shall prove
Lies not within their power.
I want the pinions of a dove
To climb the heavenly road;
There sits my Saviour dress'd in love,
And there's my smiling God.
For now the world I bid adieu,
Since now I plainly see
The hearts of men in checker'd lines
Lie open unto me:
For some have my destruction sought,
With arts as deep as hell,
When disappointed of their wiles,
With malice next did swell.
I then thought on religious men,
Some comfort there to find;
But disappointed were my hopes;
Their conduct prov'd unkind.
So now the world I plainly see
In colours black and white:
Farewell, vain world! adieu to thee!
For God is my delight.
Now I've been tried, as gold by fire;
But blessed be the cross
Which purifies my soul thereby
To cleanse me from the dross.
Lord, in thy Spirit may I drink
Much deeper every day,
'Till I arrive at Jordan's brink,
And thou direct the way;
Then lead me up to Pisgah's top,
The promis'd land to see;
There would my spirit long to drop;
And dwell, dear Lord, with thee!

When I had written this I was stopped with the following words:

"Now stop thy hand ere thou dost further go;
Read back thy writings, I do bid thee do;
For in the end I heard thy mournful tale—
I am not man; thy God will never fail.
The top and bottom must together come—
Drink in the spirit of thy God, not man;
Then as a God to reason I'll begin;
For now I say I heard thy mournful tale:
Here is the woman left unto herself;

Cast out by all, when miseries did come on.
Bring forth your arguments, ye sons of men;
As all your conduct I did clearly spy:
I am not man: the truth I'll not deny;
For all thou'st written I well know is true;
Thou well may'st say, thou bidd'st the world adieu.
For in it thou'st not found a faithful friend,
But these two women of whom thou hast penn'd;
And of the world they both may say the same.
Bring forth your arguments, ye sons of men,
Your hearts are broken all by cruelty;
I'll break the hearts of men, they all shall see.
I made the WOMAN to complete your bliss;
But you have robb'd her of her every peace;
And now, I say, I'll be the woman's friend,
And prove the truth of all that thou hast penn'd."

This was written in 1794, when I had not one friend in the world to depend upon, amongst all my religious acquaintance, but only Mrs. Woolland and Mrs. Minifie; and, as to my father's house, they had all forsaken me, brothers and sisters, through unbelief.

The ANSWER *of the* SPIRIT.

December 31*st*, 1813.

" Now I shall answer thee. Know the answer I gave thee then, when thou wert sinking in despair; I said that thou shouldest find me God, and not man; and therefore I should not fail thee. And now appeal to thy own conscience, whether I have not fulfilled the promise that I made thee, to deliver thee out of the hands of these people, who so wounded and dejected thy spirits; because they could not see that thy visitation was from the Lord, but expected the visitation to be to theirselves; and so to theirselves I left them; and, according to my promises, I raised friends for thee; then now on my promises do thou rely, and thou wilt find all fulfilled in the end.

" Now I shall call thee back, to judge of thy

feelings for man, at that time when in thy heart thou wast wearied with all; and had it not been my command, thou wouldest never have gone to them afterwards; but shunned them, as they shunned thee.

"This was the feeling of thy heart then—a resentment against all men, and those thou callest religious men; but now come to the feeling of thy heart at this present time, and remember the words thou saidst, that from the sincere friendship thou hadst met with in mankind, and the great regard they had shewed thee, and the great persecution they went through for thy sake, as believing thy visitation was from the Lord, that thou couldest die a martyr, if it was my command, sooner than have thy friends thus persecuted; and it is for such a time as this, to shew how great is the difference in thee, in thy love and feeling for men now, to what it was in 1794, when thou wast slighted and neglected by men; it is to shew the difference in thy heart, that I ordered thee to put in print, what hazards thou wouldest run, that thou wouldest sooner die, in love to God and man, than let thy foes go on to triumph as they did, against thy friends. Because I tell thee, the coldness of thy heart, and what thou didst write in the bitterness of thy soul against mankind, condemning all men, will yet be in public print. Then let men weigh thy different feelings together; because they will all find that the shadows in thee are the substance in ME; and it is to see the warmth of men, their zeal, and love, to wish for my coming to establish my kingdom in righteousness and peace, and to free them from the temptations of Satan, to prove, though they are tempted to evil, yet they wish to be freed from that temptation; it is this desire in the hearts of men, and their suffering of temptations for my sake, that will kindle a fire of love

in my heart, to feel for man, as thou hast begun; and therefore I said in my Gospel, that the publicans and harlots will enter into the kingdom of heaven, before the scribes and pharisees, who boasted of their religion, and made long prayers, to be seen of men; and on their religion they relied; and by their great profession many were deceived, as they are to this day; but know what I said of the publican and the pharisee—the pharisee boasted of his religion, but the publican professed himself a sinner; and therefore he prayed the Lord to have mercy on him. Know I said that he went down to his house justified rather than the proud pharisee. And now call to thy remembrance, how many men, who made no profession of religion at all, as well as the professors of religion, who have shewed great kindness to thee, in supporting thee to carry on the work of the Lord; and this is done for my sake, while the great boasters of religion will not put forth a little finger, or give theirselves the least trouble, to know whether I have spoken or not. From this different conduct in men, let them discern my Gospel, what I said of receiving sinners, what I said of the publicans and harlots, that they should enter the kingdom of heaven, before the proud, boasting pharisees.

"And now discern the difference of their love,
From thy own feelings, I'll my Gospel prove;
And so thy early days I'll now call back;
Because the sinners thou didst never like;
It was religion drew the heart of thee;
For there thou thought'st my likeness thou didst see,
That it was plac'd in true religious men,
And, from thy heart, thou judg'dst the same of them:
And so religious men thou sought'st to find,
When leaving the world and tired of mankind.
Because from it I broke the heart of thee;
So from the world and sinners thou didst flee,
When thy petition was to ME in prayer,
From my directions, I'd direct thee where

That great professors thou would'st surely find.
It was my wisdom for to shew mankind:
In their true colours ye can not judge man.
So now look deep and then discern my plan;
Because I tell thee it was for this day
I directed thee in such crooked way,
As by thy wisdom thou could'st ne'er find out:
By thy temptations thou didst often doubt
Whether 'twas I that did direct thy hand
To go the way thy trial so did stand;
And so my wisdom it did keep thee there;
Thou didst often doubt the answers to thy prayers,
Whether that they came from the Lord or no,
By all the sorrows thou didst undergo;
Because religion thou found'st there a farce,
When in the end the day-light there did burst,
To shew the secrets of the heart of man.
I tell thee plain, it is for to discern
That men in judging cannot judge aright:
In great professors there is great deceit.

"This in my Gospel I did say before,
And I directed thee to prove it clear.
So by the shadows every one may see
What great deceit there in professors be,
That of their goodness they so much do boast,
And so their ragged garments will be lost.
For now I tell thee, if I judge your land,
Among professors thousands now do stand
To sicken ME, as thou grew'st sick of all.
So of religion let them not boast at all;
For like thy heart they'll surely find ME here—
Return to sinners, they my heart will share;
Because, I tell thee, thousands will repent,
And see their folly how their minds were bent—
In Satan's fetters they'll say they were bound;
But they'll rejoice to her a different sound,
That from his fetters I shall set them free,
And bring to man a glorious harvest day.
In triumph, now above or here below,
Returning sinners shall my favour know;
Because in sinners now they've shewn their love,
Which of their masters they do most approve;
As God and Mammon they cannot agree—
One of the two is put their choice to be.

"So now the sinners have begun their choice,
To chuse the Lord with an united voice.

But this thou say'st it is not done by all;
Because the rage of hell in some doth fall,
Heated with fury for to hear my name—
The *harden'd sinners* they do much blaspheme.
To such I answer, they are not the men
Whom I call sinners; you do not discern—
I've said, in many Satan forms a part;
Then there you'll find the harden'd stubborn heart,
That will in no wise bow unto my name;
Because that Satan doth their hearts inflame.

" But now of sinners I shall come to men:
'Tis the sins of nature which are in them.
Remember David always lov'd his Lord;
But *natural sins* that brought on him the sword,
So *natural sins*, I tell thee, in mankind,
Of different passions you in sinners find;
And yet these sins they surely may forsake;
For in the heart of man there's room to work,
And so in man there's surely room to draw
A heart to love, where mercy I do shew;
And when my goodness I do prove it clear,
The hearts of sinners I shall change them here;
Because their hearts I'll draw them so by love,
The *vice of nature* I've a way to move,
And *sins in nature* I do pity here;
Because the *fall of man*, I do see clear,
Hath brought him weak; and tainted by the fall
Some vice or other I do see in all;
Because, I tell thee, there's no man that's free,
Till nature's chang'd and they do live in ME;
Because some spot of sin there is in men,
And by temptations Satan leads them on
Strong in the vices they're inclin'd unto.
The different sinners I shall now go through:
The *sins of nature* they are plac'd in men,
In different passions after their own form,
And yet, I tell thee, 'tis the *form of men*
That will repent the sins that they have done.

" But where the sinner's heart is *form'd of hell*,
Envy and malice in man do swell;
And so he's heated on against his God;
In Satan's nature such a man is shew'd;
And in his likeness he doth still go on.
Such harden'd sinners *never will return*;
Because their vices they came all from hell:
Look to the murderers, and ye may tell
Who harden'd them in sin to do the first,
And harden'd still when on the gallows plac'd.

These are not crimes that did from nature come:
No, no; by Satan they are harden'd on;
And with their master, you may now contend
As well to turn him, as to turn such men;
Because to him they give their heart and mind,
And so they're harden'd to the end, you find;
Then can they love my kingdom for to hear?
Shall I destroy what they do love so dear,
In every harden'd sin for to go on?
No; there the servant like the master's come;
And there the sinner never will repent;
Because his heart and mind are fully bent
For to go on, as he is harden'd there,
Till with his master he his grief will share;
And in the end his sweetness he will know,
What he delights in, he will feel the blow
For to be bitter, he'll find in the end,
And prove that Satan never was his friend.
So here I've shewn thee of the sins from hell,
Where in that likeness sinners' hearts do swell;
I tell thee plain, such men will never turn;
And thou hast seen the end, thou know'st, of one,
Whom Satan tempted there was not a God;
Then could he love or ever fear his rod?

"But now unto the sinners I shall turn:
Where Satan blinds them they may surely mourn,
When I their eyes do open for to see
There is a GOD, and my reward shall be
To every one that loves and fears my name;
I've shewn what sins I will forgive in men,
And shewn what sinners that will now repent,
And how my heart, like thine, shall now relent
Against the judgments I have pass'd on men,
If they awake, as thy friends have begun;
For then the sinners I shall surely free,
And from thy heart let them the likeness see;
And for their sins thou know'st how thou didst pray,
That I would take their load of guilt away.
For though they sinn'd they shew'd their love to ME;
That I'd shew mercy was the prayer of thee,
And so I told thee, mercy they should find;
For deep the mysteries now that lie behind.

"But here I'll try if thou canst judge aright:
Thou answerest, no; 'tis buried from thy sight;
Because thou judgest some ne'er can enter heaven;
Whose sins were great, can they now be forgiven,

To dwell with saints and angels there above?
Are these the mercies great that they will prove?

" But to thy thoughts I now shall answer here:
The stars in glory you may now see clear
Are like the stars that you do see below;
Some near the earth, and little brightness shew;
Yet in the firmament you see they're plac'd;
Then from the heaven of heavens judge all the rest.
The heaven of heavens will make your bliss complete;
But different heavens, I say, are at my feet;
In different mansions there will many come:
Where I shew mercy Satan hath no room,
I say, to enter and destroy them there—
That man who's freed from hell doth mercy share.

" So here I've answer'd now the thoughts of thee,
The way in mercy I may sinners free,
Whom thou didst judge could never enter heaven:
I've shewn the way that they may be forgiven,
For to find mercy and not enter hell,
Where the infernal rage of Satan swells.
So this I've answer'd, and I'll say no more:
I've shewn mankind the way they all do err,
To think professors do my favour gain.—
Know what I told thee by the sun and rain,
That all their prayers I surely should turn back;
For like the ministers they all did act,
And like them wound and grieve the heart of thee,
Refus'd to hear the warning given by ME.
And so alike I did their prayers refuse;
Because, I tell thee, like the stubborn Jews,
Who thought by their goodness they should heaven gain,
And by their prayers they should it all obtain;
But this I told them it would never do,
To pray against my word, and man be true;
And so to their God they all would give the lie.
Then sure in men the strongest power must be,
If they by prayer can overcome the Lord,
For to go back and not fulfil his word
To them who do his words and laws obey;
Against my honour men do falsely pray;
Against my wisdom, as I've laid my plan;
They judge their prayers the whole shall overcome;
And as a God I shall to man submit.
So these self-righteous think to finish it,
To spread my Gospel; but they do not know
The way it stands to waken now the Jews,

And how it stands to waken all mankind.
For by their wisdom they can never find,
And by their prayers I ask what they have done?
Look through thy writings; have they alter'd one
That stood of threatenings in your land t'appear?
Thou know'st, for blessings I said in three years
I'd shew in harvests if my friends did come;
And now I ask if I did alter one?
I told the sorrows that in the land appear'd;
A heavy burden men would bring it here;
And now I ask if they did this prevent?
Throughout your land, you've heard the discontent,
The load and burden which are in your land;
And this thou know'st is still complain'd by man.
But will they say, this burden they've remov'd?
They boast of blessings; now come to my love;
I said the harvest did with believers stand;
If they increas'd I'd shew it in the land;
And so you see believers do increase.
If I send blessings, let no man to jest,
To say I sent them quite against my word,
And so their prayers did quite prevent the rod.
But now I answer, they'll not find it so;
Judge from thy feelings, and my mind they'll know
The way my heart will now be drawn to men,
To undertake their cause and pity them.

"So here I'll leave, men's wisdom for to try
But they must judge from what they've seen in thee,
And then I tell thee I shall further go;
For deeper mysteries they'll hereafter know.
And now the deeper mysteries I'll reveal,
And nothing from thee will I e'er conceal,
That's for your good, for thee or man to know:
And from thy writings thou hast search'd them through
What is already open'd to thy view;
And there thou'st find how all is now foretold.
But deeper mysteries I shall soon unfold;
For in the books that now are sealed up,
They'll find foretold how every thing will drop,
Before it comes unto the bolted door,
And then I said I'd surely tell them more.
For deeper mysteries lie still behind,
Which I shall surely open to mankind,
When that obedience doth in them begin;
Because, I say, that way they all must win,
For what at first was lost by Adam's fall.
Look deep to Abraham, and behold the call;

By his obedience the promise there was made,
How in the end all nations should be led
For to obtain the blessing from it there,
And by obedience I the end shall clear.

" So when men come according to my word,
They'll find me as a true and faithful God ;
But now my Bible men do not discern,
The way and manner I throughout did warn ;
If disobedience first brought on a curse,
And so by it that paradise was lost ;
I said, that obedience should it regain.
For that's the way I'll shew to man my mind,
The way returning sinners do repent.
And so they all shall find my mind is bent
The promise that I made I'll now fulfil ;
And so in Isaac every land shall feel
The promis'd blessings I have now in store,
If they'll awake, and own the Lord is here.

" For now I shall come to the purpose with all mankind, and prove from my visitation to thee, that no prayers nor petitions of men have altered one of my decrees. Now call to thy remembrance the time when the Methodist Preachers said they should pray Bonaparte dead ; let the date and words appear, and I shall answer thee."

This was in 1803, when I was at Leeds ; some one said to a Methodist Preacher—" What shall we do with Bonaparte ?" He said, " O, pray him dead ;" and spoke in a manner as though he easily could do it.

" Now let men discern how many years he hath went on conquering, as I told thee, since this man boasted of his prayers, to pray him dead. And now come to my Gospel, what I said of the scribes and pharisees, who made long prayers, and thought that they should be heard for their much speaking ; but this I told them would be rejected, if I was rejected by them, after I had shewn my power by the miracles I wrought amongst them ; and perfectly so I tell them now : the prayers of the Jews could not keep their city, nor defend theirselves against the power of their

enemies, but were scattered into all nations, as I told them; and all their prayers and petitions to this day have never regained their city for them. And though you have heard that they have given much money unto Bonaparte, seeing he was a conqueror, and many simply supposed he would conquer for them, as they set him as a Saviour, in my stead; yet know I always told thee that he would never gain the victory for them, but they would see him fall, like other men, when my appointed time was come; and then they would see they had been worshipping the *Beast*, instead of ME. For as they choosed a murderer at first to be freed, when I was cast; so they have chosen one at the last: and this they must be convinced of, to look on ME, whom they crucified, before any deliverance will come to the Jews. But they must first see my Gospel clear, by the TYPES and SHADOWS I have placed for the END, before they will be convinced of the errors they are in; and therefore the *Revelation* is placed of TYPES and SHADOWS, to shew you the END. But this must be clearly proved that these TYPES and SHADOWS *do appear in this* NATION, *before the other* NATIONS *will begin to fear*, to fall before you.

" And now I shall return to what I told thee of Bonaparte, that he would go on conquering and to conquer, till my appointed time was come to cut him short; but I have already told thee what his end will be; and all will find my words are true. So that it is not the prayers of men which have altered one of my decrees. They ask and receive not, because they ask amiss; for their petitions are, that I would rob myself of my own honour, to go from what I have revealed to thee, to bring honour and glory to man: for thus I must have given the Spirit the lie, that I have warned thee by, if they could "*pray him dead*" in any other way than I revealed to thee. And let them

discern, when I began to weaken his power, it was not by the power and strength of men, *but by my power in the weather;* and know I have told thee it is by my power that the FRENCH NATION shall come into distress *by the weather*, which I shall send there; for they shall know he is no God, whom they have set up.

"Therefore my decrees will be fulfilled, according to what I have revealed unto thee; because my word shall stand; so it is in vain for men to think, by their power, or their wisdom, or by their prayers, to alter my decrees. Let them pray as I taught them in my Gospel, that my kingdom may come, and my will be done in earth, as it is in heaven. This is the prayer I shall hear and answer; for this I have told thee I am hastening on to fulfil; and then they will join with thee in prayer, that my will may be made known amongst mankind; that I shall enlighten their understanding to know the days of their visitation, that they may know my will and obey it; confess their blindness, and their ignorance of the days that are come; and what is my will, that they cannot do it for want of knowledge. These are the prayers and petitions, which I shall hear and answer; for in this they own theirselves but men, and that my will cannot be done by them, before my will is made known to them. My mind and will are revealed to thee: and, as they search out to know the will of a man, when he is deceased, so let them search out to know my mind and will, in the way I have directed. Then their prayers *will excel the weapons of war, and change the scenes of sorrow in this nation;* for then they will begin to do my will on earth, as it is done in heaven. For if I command my angels to go, they go, as ministring spirits, where they are sent. And so I have told them I have sent them to thee, as guardians and ministring spirits,

to reveal what I have revealed to them; because the powerful visitation of my Spirit is too great for thee to bear long; neither should my Spirit be always working in that manner, as thou hast felt it at the three different times: but let men know, the Scriptures shall be fulfilled, that men shall judge angels; but how are men to judge angels, if they were not sent as ministring spirits? And so, from thy writings, which men have judged too free and familiar, for a God to answer thee, in all thy petitions, in all thy doubts, fears, and jealousies; let them discern in what manner thou art answered by them, after the manner of men, after the language of men, and after the free conversation of men, one with another. Thus let them judge the likeness: therefore I said that with—

Angels and men I shall begin:
Let men and angels join;
The CHURCH triumphant so must come,
Alike for to combine.
For saints above, enthron'd in love,
With angels there do meet,
And down below mankind will know
The angels here will greet;
Like brethren here for to appear;
For so the end will come,
When I have made my Bible clear,
For heaven and earth to join.
For those above, enthron'd in love,
Will love mankind to see
Deliver'd from the wrath of hell—
Angels and men agree.
And so in men thou'lt find they'll come,
Like men for to appear;
Because it will be in their form,
But angels working there
To influence them: ye don't discern
How comes the different sound.
When Satan strong in man is form'd,
And angels so are found
To form the same, if men discern,
What difference doth appear;
I tell thee 'tis from all unknown
The different spirits here.

For now to men I first shall come;
They've spirits of their own;
And some are easy work'd upon,
It must to all be known.
Their anger ye may work it high,
Or passions you may turn,
If wisely ye do work that way,
To change the minds in some;
They will be led, as I have said,
And let their reason rule;
Then angels here can strong appear
To work upon that soul.
The spirits, see, united be
In harmony and love;
For saints and angels do agree
In earth and heaven above.
Though not to all alike's the call,
The way I've sent them here;
And yet, I tell thee, unto all
My angels do appear
To work with men, where they can join,
And work upon the heart:
But where that men resist them here,
Then here they must depart.
When they are gone, I tell thee plain,
As men resist my love,
The fallen angels soon are seen
Men's passions for to move
A different way, I now tell thee—
The way the man's inclin'd.
And so the difference thou dost see
So greatly in mankind:
And how 'tis so you all may know,
While Satan's power remains:
But now, I say, I'll stop the foe,
And make an end of sin.
The time's near come and hastening on,
That I shall this fulfil.
But I'll end here, and say no more:
Let men judge as they will,
They'll find it true, before their view,
What here I've answer'd thee;
Another day thou'lt prove it true,
The likeness thou wilt see."

I am now ordered to pen what were my feelings, when I heard of the death of the Rev. Mr. Pomeroy, in August, 1813, as they are answered to me, and I am ordered to put them in print.

Not knowing that there were two ministers of one name at Bodmin, I thought it was the Rev. Mr. Pomeroy, I had been ordered to write to, whom I had always judged, from my writings, the Lord would convince in the end. But as I thought he was taken by death, I began to grow jealous of my writings, and of the Bible likewise; as I began to meditate how he had acted for six years in every step according to the directions of the Gospel, and the commands which the Lord gave to the prophets and his apostles, to try the spirits, whether they were of God or not, and to be clear in judging, before they condemned. And, as my writings went out in the world by his judgment alone, my thoughts went deep of the different conduct of him from all other ministers, whom I had been ordered to write unto, who treated my letters with silent contempt, contrary to the Gospel: yet they went to the grave, and their pomp followed them. But the sudden manner I thought he was cut off, without living to clear himself, why he fell back, or what caused his unbelief; this caused deep ponderings in my mind and heart, to take the ways of the Lord in question, and the Scriptures and my writings in question, that there could not be a God, in power, in justice, mercy, and goodness, as is recorded in holy writ, and what was revealed to me in my writings. This I meditated deeply upon; and my own jealousies, with doubts and fears, came strongly upon my mind, how often I had been alarmed with fears, when my writings were not fulfilled according to the hasty judgment, which I had drawn myself; and how, through a wrong judgment, not understanding my writings, I have grown jealous of the spirit, and determined to destroy the whole; particularly when my brother told me a lie, to deny the truth of the spirit; I then thought to burn the whole, and never be led by the spirit any more; and pondered deeply in

my own heart, how so many truths could come from a spirit, which was not of God. These meditations, and reflections of my own weakness, through jealousy and unbelief, thinking what I should have done myself, had it not been for the spirit reasoning with me of the wrong judgment I had drawn of things I did not understand, and which were explained to me by the spirit; and knowing that Mr. Pomeroy had not this assistance, I therefore in my heart pitied him in his fall, and was grieved that he had not lived to clear his honour, as I then supposed he was dead.

In this manner was my meditations, for three or four days, before I took up the book and read the letter I had sent to him; and then it struck forcibly upon me, that he whom I had written to was still alive. I then began to blame myself for taking the ways of the Lord in question; and have since been often grieved to the heart that I should do it.

The Answer *of the* Spirit.

"I shall answer why I commanded thee to bring forward thy own thoughts: it is to shew what wrong judgment men draw, for want of the knowledge of the truth, as thou drewest a wrong judgment of thy Creator, because thou judgedst I had taken him by death, in a way and manner that some, who were believers in my visitation to thee, might have placed as a judgment upon him; and it was from not knowing that he was living, and that I should fulfil the words, which I had spoken to thee concerning him, that if I took him by judgments, it should be when the things were made plain before him, that he refused to walk in the light when the light was brought to him; but as thou judgedst I had taken him before it was revealed the way the light should be brought to him to convince him; this made thee take my words

and my ways and decrees in question, for want of knowing the truth. And perfectly like thee is the state of mankind: it is for want of knowing the true meaning of the Scriptures, in what manner they stand for the end, that makes men take my wisdom in question, in the manner of my visitation to thee. For as thou wast stumbled, as two men bore one name, not knowing there were two ministers of one name in that place; this made thee draw a wrong judgment, that it must be him to whom I had ordered thee to write. In this perfect state stand mankind: they draw as wrong a judgment of my gospel and the prophets, and as wrong a judgment of the end, as thou drewest of his death; and therefore this great contention is amongst mankind, because they do not place the Scriptures to the true sense and meaning of the WORD, that my Gospel hath two meanings, the *spiritual* and the *temporal*; and for want of this knowledge, the way it will be brought in and fulfilled, it makes men to err, and take my wisdom in question, as thou didst concerning the man whom thou judgedst I had unjustly punished; because he had acted more consistently with my ways and my gospel, than the others, whom thou sayest went to the grave, and their pomp followed them. This was for want of knowing what were my decrees, that he who began according to my gospel was still alive to complete the work which he had begun, if my offers of love are not rejected, when I make it plain before him. But now I ask thee what pomp followed those men? They died the common lot of all men: and those who have the riches of the world, their pomp may follow them to the grave; yet these are but honours one of another; but the honour that cometh down from God is greater: the pomp they enjoyed is but the vanity of the world, which perisheth at the grave; but the honour and glory, which come from the Lord

go beyond the grave, and will not stop there. Look to the memory of the prophets, to my disciples, and the martyrs: they are dead; but their names are not perished, and will be had in everlasting remembrance till time is no more: and so I tell thee of these days, those who fight valiantly, as good soldiers and servants, for my coming, and for my kingdom, their names will stand in everlasting remembrance, who are taken before the time, and those who remain to the end will be standing pillars of blessings to men, so that all generations will call them blessed.

"Now I shall come to thy other ponderings, which made thee feel for and pity the man, from thy own feelings and thy own weakness, knowing how often thou hast been ready to sink in despair. When things did not come clear to thy judgment, thou grewest jealous that it was not from the Lord, and thoughtest to destroy the whole; so it was from thy own feelings, thy own weakness, and thy own temptations, which made thee feel in thy heart so much for him, to pity his fall, and take my ways, and wisdom in question, that I had not prolonged his life, to convince him, as I had convinced thee. But now thou seest that his life is prolonged, to try him, as I have tried thee; and if, like thee, he will be convinced, like thee he will find my promises sure. But from thy pity, through thy own weakness, which made thee so greatly to feel for him, and which thou couldest never have done if thy faith had always stood stedfast, and no doubts or jealousies arose in thy mind; but had always judged, as some truths had taken place, in my appointed time, all would be fulfilled; had this strength of faith been always in thee, thou couldest not have felt that pity for the man. Now perfectly so stands my Gospel: had I not taken men's nature upon ME; to feel their weakness, suffer myself to be persecuted, to be a judge for

men, what they suffer by persecution; suffered the temptations of the devil, to be a judge for men, what they suffer by temptations; had I not in all things resembled men, and bore all their infirmities, I could not be that judge for men, to pity their weakness, which I now am. And from thy feelings, from thy ponderings, the way thou feltest so much in thy heart for him, saying with thyself, from thy own infirmities, thou shouldest have acted like him, in the time of temptations, if I had not kept thee by my power; in that perfect likeness stands my Gospel: I bore every infirmity of man, as man; *but then in power I was* GOD *and* MAN. But this power is not in men; and, from thy likeness, they may see why I came to take their nature upon ME,—to suffer for their transgressions, that I might be a merciful judge for them; knowing in all things what they have to go through; and therefore I said in my Gospel, *he that believeth in* ME *shall be saved;* because they must believe in my mercies, in my loving kindness towards the sons of men, that I shall plead men's cause from my own knowledge of their infirmities as thou pleadedst in thy heart, from thy own weakness and thy own feelings. And this was a thing ordained by ME, to shew mankind in what likeness I shall pity them, like thee, from taking man's nature upon ME, to judge of their temptations from my own; and therefore I concealed from thee a knowledge of the truth, when thou heardest the report at first; but left thee to thy own feelings, and the ponderings of thy own heart. But I now tell thee and all mankind, had I suffered an evil spirit to work upon thy heart at the time, he would have worked different feelings, and different passions, to have said, that it was a just judgment which came upon him, that my threatenings were fulfilled in him. Thus Satan would soon have worked upon thee, if I had suffered his temptations

to come upon thee: yet I know that thou hast often condemned thyself for taking my ways and my wisdom in question, and for taking my power in question; but of this grieve no more; because it was my permission, that thou shouldest speak the first; and then to convince thee that there was a God in power, thou hast felt my power in various ways. For in thy likeness the NATION stand at present: they have taken in question the manner of my visitation, that it cannot be to thee, as thou hast reported to the world; and they have taken in question my power, that I shall not go on according to my threatenings, however stubborn or hardened men go on, through unbelief, or however greatly mockery may abound, to say, where are the threatenings, or where are the judgments? because they are not speedily executed. Yet, I tell thee, like thy thoughts, being stumbled at my decrees, because thou didst not know the truth, thou tookest my Bible in question, and my power in question; and perfectly so stand your nation at large. But now judge for thyself how soon thou wast convinced of thy error as to his death; and how soon, to convince thee of thy errors in taking my power and my decrees in question, thou feltest the power of my Spirit, more than ever thou feltest it in thy life; and perfectly so I tell thee of the nation: however my wisdom be taken in question, in my visitation to a woman, however my Bible be taken in question by mankind, or however great my power be taken in question, that men judge I cannot fulfil my word; yet, as the sudden surprises came to thee, one after the other, to know and feel that there was a God in power; perfectly so *this nation, and all the surrounding nations, will feel and know, either in love or anger.* To thee it was with cords of love, to convince thee of thy folly, and thy weakness;

and so in cords of love shall I draw many; and they shall feel the power of my Spirit; and they may look forward with joy, longing to see the day of my power; while, on the other hand, those who mock and despise my power, will feel it in anger.—But now I know thy pondering thoughts: though thou didst not despise my power, yet thou tookest it in question, in thy thoughts, whether it was so great as recorded in Scripture. This reasoning in thee I permitted; because I knew how greatly thou wast stumbled at my ways and my decrees, concerning Pomeroy: and here was room for thee to stumble, while thou judgedst in that manner I had taken him by death, and not prolonged his life, to make the things more plain before him, that I might be clear in judging, and just in condemning. If he goeth on hardened, when the things are made clear and plain before him; and if he loves the praise of men more than the praise of God, and trusts more to the honour of man than to the honour that cometh down from above, and will not suffer any reproach for my sake; then thou sayest in thy heart my sentence must be just in condemning him. I shall, therefore, try the man; and in the end thou wilt see my justice, my wisdom, and my goodness, which thou in folly tookest in question, whether there was a God in mercy and knowledge, as is recorded in the Scriptures: and now thou shalt find the Scriptures true: and from knowledge thou shalt judge aright, when every truth is brought before thee, and the day-light bursts unto thee. But know, when thou drewest thy judgment, it was in the dark, without any knowledge of the truth; and perfectly like thee is the state of mankind: they judge in the dark, as thou judgedst, without a knowledge of the truth; therefore my ways and my decrees are taken in question by the sons of

" This answer which I have given to thee is for all men; for what I say unto one I say unto all; and therefore thy pondering thoughts must go in print, to shew how wrongly thou hast judged of my ways and my decrees, for want of a knowledge of the truth. For now thou seest that it was never my design to deal with the man, as thou simply didst suppose; therefore I shall try him, and make the things clear before him. And so I tell thee of all mankind: I shall set the daylight before them, that they may walk in the light, if they do not refuse the light; but if they refuse to come to the light, and love darkness rather than light, then through darkness they will fall. Perfectly like the shadow, which began the year, if men have wisdom to discern the types and shadows placed in thy book, and weigh the whole together; what was spoken in the papers, which I ordered thee to publish; what I have explained from the signs of the weather; and what I have answered from all thy pondering thoughts,— if men of wisdom could see the whole, and draw a right judgment from it; then they would know that it was the Lord's doing; and see the daylight break before them, so that they need not stumble nor fall. But, for want of knowledge, thou wilt find many go on in as great a darkness, through the year to the ending, as they did in the beginning; while others will see the perfect day break in upon them, as thou sawest the new year break in to thee with every sparkling lustre. And perfectly so I shall bring out my Bible to men: from the Prophets and my Gospel, I shall make it clear to mankind, to prove that it is my visitation to thee. *And therefore they will find the ensuing year such a year, as I told thee before, as was never seen in* ENGLAND *since it was a nation,* TO HAVE THE TRUE MEANING OF THE SCRIPTURES TO BE BROUGHT FORWARD AND PROVED TO MEN. But thou sayest in thy heart—the

SCRIPTURES *are brought forward and explained and believed by thousands, from the visitation of my* SPIRIT *to thee.* To thy thoughts I shall answer: a belief is one thing, proving the truth is another thing; they have seen the truth of my words in the Prophecies, which have hastened on; but that thou art the WOMAN I have mentioned in the Revelation, that was placed as a SIGN for men, to know when the END was come or nigh at hand—this is believed by the believers; but now I ask thee, *when it was proved?* They can only speak by belief; but they cannot prove either of the chapters is yet fulfilled; and therefore, it is by proving the truth thereof that will begin to awaken the JEWS: DEISTS and ATHEISTS will also be convinced thereby; and the hearts of the ARIANS will begin to shake; for I shall make my Gospel plain before them; and the ROMAN CATHOLICS, who have good hearts, will see their errors in trusting to man for their pardon, and will turn unto ME the living Lord. These changes will begin to take place *the ensuing year;* and so they will increase, till I shall make this a happy land, to fulfil the words of the Prophet, where I directed thy hand to *Isaiah,* xliii. and xliv. Let them look to verses 9, 10, as men pretend to say, that visitations like thine have often appeared and come to nothing; let them bring forth, in any age of the world, that ever a WOMAN *appeared in thy likeness, in the Spirit of Prophecy,* to be fulfilled as I have fulfilled my words to thee, and to be placed to the scriptures, as a sign foretold, that shall arise in the end when the kingdoms of this world shall become the kingdoms of the living God. This likeness never appeared in the world before; for I now tell them, they cannot bring forward any likeness to compare with thine. And, from the truth, ye are my witnesses, saith the Lord; and my servants whom I have chosen shall confirm my words. For these are the people I

have formed for myself: they shall shew forth my praises; for I shall go on to prove the truth of the Scriptures I have compared thee to. Therefore I shewed thee from the Revelations, what was the meaning of the WOMAN being clothed with the SUN, *that the* SUN *of* RIGHTEOUSNESS *should arise with healing in his wings, to heal the fall of the* WOMAN.

I shall conclude with what I am answered will be the language of the Rev. Mr. Pomeroy's heart, when all is laid before him.

" If I must stand the judge for all,
" I must judge from on high
" The warning came; I've seen it long;
" The truths stand every where.
" I know with her I did contend,
" That SPAIN did not appear
" As she had said; but I'm misled;
" I see her words are true:
" And other things I now can bring
" Them strong before my view.
" So all together if I weigh,
" I must her judges free;
" Their judgment clear doth now appear,
" They all have judged like me,
" Then at the first, till men did burst
" To foil my judgment there;
" But now I see it, at the last,
" My judgment it was clear."

The contents of this Book taken from Joanna Southcott's mouth by me,

ANN UNDERWOOD.

Witness, JANE TOWNLEY.

Jan. 25, 1814.

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Printed by W. MARCHANT, Ingram-Court; and sold by W. TOZER, Chapel-Place, Duke-Street, Westminster-Road, Southwark; also by W. SYMONDS, Gandy-Lane, and the Miss EVELEIGHS, St. Sidwell's, Exeter; S. HIRST, Leeds; W. WADMAN, York; JAMES LIGHT, Coventry-Street, Stourbridge; EDMUND BAKER, Ilminster; C. BRADLEY, Digbeth, Birmingham; R. GOLDSMITH, Gravesend; and T. TURPIN, Greenwich.

ENTERED AT STATIONERS' HALL.

(Price One Shilling.)

with blackness: and now they are writing to warn the bishops and clergy.—

"Here is a type stands deep for all:
This funeral will bring on the call
To make the shepherds to appear—
Therefore the shadow I plac'd there*
To have the likeness at the first.
But now the substance it is plac'd!
A PERFECT FUNERAL now is come;
And so the substance will go on
To have thy Trial to appear—
They'll find these shadows first were there:
But now the substance it is come,
And *every* substance will be known,
In perfect likeness to appear:
They'll find the substance now is near;
For all as shadows I plac'd first,
But now the substance I place last,
To bring thy awful trial on—
And Townley's trembling will be known,
That strong in *thee* it will appear,
As in thy stead I've now plac'd her,
And in thy stead she bold may stand—
The heavens with blackness now command,
And now my blackness will appear,
If men don't hasty waken here,
As she so early did awake,
I say, my clouds on them shall break;
Because, from shadows all shall see,
Such things were ne'er brought round by thee,
To place the shadows at the first,
That like a funeral this should burst:
And now the funeral doth appear,
From innocence no sin was here
Ever committed by the child—
And here the learned men are foil'd;
As I compared with my own:
Then here the child must sure be known
In innocence, I say, to die—
And mark the words were said to thee,
When that the shadow did appear,
Thou know'st, the child I told thee there:
To shew my Birth, the child must come;
And so my Death a shadow then.
But now the shadow's in the child,
To shew my death, to reconcile
The world to God—like him I died
In strong convulsions then for man.

* That is, the writings put in a vault like a sepulchre at Paddington, a shadow then of the burial now.

The Garden first you must discern,
What Agonies I then did bear!
And how the midnight hour drew near,
As my Convulsions were within.—
My feelings were unknown to Men
What for their sakes I then did bear;
As well I knew my chosen were
To suffer then the like for ME—
And then the Jews I knew were cast,
To prove the mysteries at the last,
That dead to knowledge man was come,
As I at first pronounced him;
And so their knowledge it was dead;
And by their death my Blood was shed;
Because that ME they did not know,
From all the wonders I did show,
As never could be work'd by man.
And now in SPIRIT I am come
To work by Wisdom now the same,
And man knows not from whence it came
To see these mysteries so brought round;
They cannot tell from whence the sound,
Before some others do appear
To make these mysteries out more clear;
And then they'll own their knowledge dead
To every thing before them laid;
That they did never understand
It was a Work by my Command;
Because they judg'd I could not go
To stoop to man in things so low.
From types and shadows to appear
In language low, no man could clear,
To see the depth, how all is plac'd.
You ne'er discern'd, ye fallen race,
How I from shadows plac'd all first,
Nor how the likeness it did burst.
The type of Isaac plac'd before,
And so my death it did appear.
And then the Brazen Serpent see;
For as I say they look'd on ME,
Nought but a Serpent to appear,
As from the Jews, they judg'd ME there.
So from those shadows none do see
How deep they're plac'd as types of ME;
And let my Gospel to appear;
From Parables I told them there,
How I had liken'd every thing.
Now all to your remembrance bring,
Then all these shadow's you'd see clear
Doth with my Bible all compare.
From types and shadows I began,
From types I now shall make an end;
So from this type I now do say *,
Here is a shadow plac'd this day,

* Child's convulsions, death, and burial.

How all the substance will appear,
For the death warrant's hastening here:
Unto the shepherds this will be,
And their convulsions you will see
To be much greater than the child's;
For now the learned will be foil'd.
For here's a mystery none do see,
How the Tenth Year these things must be,
To have thy letters blaz'd abroad,
A way that man ne'er understood;
But judg'd the letters sent before *
Did in like manner so appear;
But then thy letter could not be,
Thou publish'd then the mind of ME
In public letters for to send;
But now I tell thee, *by thy friend*
Thy letter is publish'd all abroad:
And all the others will be know'd
To fly abroad to man the same;
For here's the letters I did name †,
That I should make to fly abroad;
And now their conduct will be know'd,
For different roads they now will take,
Until they find the truth to break.
But from what shadows you don't discern
The way or manner I to you do warn;
It was a private letter blaz'd abroad,
When in November every truth was know'd:
And now to make the likeness all agree,
It is the private letter I tell thee,
That by the public now must fly abroad;
For like the shadows must the truth be know'd;
For so the substance in the end must burst,—
You ne'er discern'd the manner of the first,
Nor how the shadow it did first appear:
When Pomeroy read his name in public there,
That thou didst put in print by my Command,
But now the substance all may understand."

(signed,) JOANNA SOUTHCOTT.

DEAR MISS TOWNLEY, *May* 23*d*. 1804.

In answer to the Letters being returned, you say, the day the child was buried, and the Letters sent the

* Parliament Letters.
† See page 82 of Joanna's Six Books of Prophecies.

day he was designed to be buried, I was answered in the following manner:

"As this day was designed for the child's funeral, and this day the letters are sent, it will be for their funerals if the living do not lay it to heart. But as the child was buried the day before, and the letters did not go that day, if they come forward like the letters, the funeral is gone before them; and by the child's death they may have life. If they do as these have done, *to improve their time for the future*, and be strict to obey my Commands; then I shall change my Threatenings into Blessings, as thy Brother changed his funeral; and my sunshine shall rise upon them. If they now turn unto ME, I will now turn unto them. And now I will tell thee why I have made thee a prisoner: Because I know the weakness of thy nature, mind, and heart. I put thee to the trial by Pomeroy, and saw the weakness of thy heart: thou hadst no fortitude to withstand one man, but signed thy name, *to please him*, to what he never said but once; and that was by putting his name in print, which he said was from the devil; but he never said thy writings were*. But as he complained to thee, thou hadst no fortitude to dispute with him. Therefore, now I have made thee a prisoner, to see no one before it is disputed by those that have more strength and fortitude than thou hast got; and not to give up to any before they give their strong reasons, why they judge thy prophecies come from the *Devil*; and how they can prove such types and shadows were first placed by *him*; and how the substance came in such manner, in the tenth year, wherein thou sawest the light of the candles; and how thy Brother should have a Son in that very year, that had nought but daughters before: but he said he had a Son dead-born before the time. And now I tell thee, like dead-born

* See page 76 of the Second Book of Letters.

children, before the time, all have been; but now the living children shall appear.—Here thy heart beginneth to ponder: Will the living children die, like the child? To this I answer: the living children, that are to die before my Kingdom is established on this Earth, shall die as innocent as the child did; for I will not impute any more sin to them than I imputed to the child, that had committed no sin. But as the child's name shall stand for ever in remembrance, and dying in convulsions is left on record, so shall their names for ever stand, in honour to them; and their virtues be recorded, like the child's convulsions, for the pains they have taken to bring in a guilty land. So here I have compared my living children to the dying child, if they die before my Kingdom is established. But, as the other was living, all will not die before the time; but the child, that standeth as a type I compared of my Death, must die before the time, to shew the shadow of thy Writings, which I ordered as a sign to put as in the grave *; and so by the child's death, I ordered my Shepherds to be warned, to bring them forth by the death of the child. Now let the learned answer, how Satan should place the writings first as a *shadow* of death, and how death should come to thy Brother's Son in the tenth year of the Vision †, and in the month of May to die in convulsions; a month that I threatened a fatal month for man? Let these things be answered by the learned, before I permit thee to appear: for well I know thy weakness; and as Satan cannot overcome thee in any form he can come himself, I know he will try, as an angel of light, to come in man. Therefore I will not leave thee to Man, as Adam left Eve to the Serpent. Thou hast trusted to my protection, and my protection thou shalt have: for I myself have made thee a prisoner;

* A vault under the High House at Paddington.

† See page 17 of the first six Books of Prophecies, 1794.

and it would be fatal for any man to seek to find thee out, to break my prison doors, before they have brought thee to a fair Trial, then thou shalt appear; and as my guardian angels have guarded and kept thee from all the arts and power of hell, now let my friends, brothers, mother, and sister, keep thee from all the arts and power of men; for there will Satan try to work, to prevent the truth from being tr ed and proved; as he knoweth, if the truth is tried and proved, they will prove the calling from the Lord; and then MY KINGDOM must come in—

As men's desire will daily come
To wish my Kingdom to appear;
And then he knows I'll bring it here,
And then *his Kingdom* it must fall.
And now I tell you one and all,
That men's desire must first appear
Before I bring my Kingdom here;
And their desires I soon shall know
When I have prov'd my writings true;
Because thy writings are from ME,
That every soul shall know and see;
For so I'll prove them in the end.
But first with man I shall contend,
To see what in them all do lye,
And then they'll find I'm come in thee,
So strong in power for to appear,
That all shall know their Lord is here,
That in the end I said should come;
In marvellous things appear to man;
And so mankind may marvel here
The way that I in thee appear,
To keep thee secret at the first,
Before men's judgment it is cast;
And then in wonders to appear,
The sacred Truth then in all to clear.—
And this to Townley thou must send,
And tell her, as a faithful friend,
Where thou resides no man must know,
Before their judgment they do shew,
To tell from whence thy writings came,
And then they'll surely know my Name.

"Now let Townley answer all that enquire for thee, the Lord has commanded her not to tell; for she will not tell them; and it is fruitless for the Serpent to come in man to her, and tell her that it is the

Lord's command to conceal thee. She must tell them, they must convince her, from strong arguments and just reasons, how this is all brought round by the Devil, before she will disobey the command of the Lord."

Here, my dear Miss Townley, you see what a strict charge is given to you, not to discover my abode; neither must you let my friends in London know what place you have taken for me, or where my abode is. I am very comfortable, and hope to have the happiness of seeing you soon. I am sure of the pleasure of seeing Underwood every day, to bring me all the news, and to receive the directions. I have another communication to write you to-morrow; but you know I must have my secretary. The Lord bless you, and strengthen you to stand the fiery trial with men. The people in this house are very quiet and civil. Accept my kind love; and am yours sincerely in heart and mind.

(Signed,) JOANNA SOUTHCOTT.

Another communication added, May 24th, morning, in answer to the wind and rain that came on soon after the letters were gone out of town by the mail; and conveyed in the same letter.

"As the wind and rain arose when the coach was carrying the warning to mankind, and the cup is now held out to man, they may drink it which way they will: for Townley hath wisely discerned, to weigh the past with the present. Therefore I told thee at Leeds, that were she called forward to give account of her faith, she could give a clearer judgment than man; because she hath discerned what is fulfilled, and what is not. Therefore I have chosen her to warn the shepherds; and if they take not the warn-

ing, they shall find the floods of sorrow to come upon them. But how could I strike before I warn? I warned the Parliament; and they refused the warning, and the sword of war followed; but now is come the second warning, from the woman's hand to the shepherds. Therefore I compared her to my mother, as she is daily seeking to support my honour and great Name: for they that honour thy writings, honour ME that gave them; for all shall know they are from ME the LIVING LORD. So they that honour ME, I will honour; and they that despise ME, shall be lightly esteemed; for they that despise thy writings must despise the Spirit, and do despite to the Spirit of God. Then they shall find I will do despite unto them: but how can I strike before I warn? I tell thee, no! The warning must first go out in the world before I strike; and the sooner the warning is given, the sooner will my hand appear; for my hand shall follow the warning, as the rain and wind followed the letters in their journey. So there is no time for trifling now—The King's business requireth haste; and as they wish to have it come in haste, in haste let them proceed with the warning, and my hand shall be close after. Therefore I said the man and woman should join together: and now let my brethren join as in one family in the Lord, with my mother and sister, to warn my shepherds: they that are not my shepherds will not regard the warning,—

For now my shepherds I shall try,
To see what in them all doth lie;
And if no milk in them is found,
Then they may tremble at the sound:
For now like Woolland I'll go on;
To try my flock I now am come;
For all are shadows plac'd before,
But now the substance shall appear:
Because the substance is begun,
I tell thee, from thy brother's son;
And so the substance shall abound,
The truth in all shall now be found,
I know thy writings, how they stand,
And every truth they shall command;

Because I said I'd make all clear
Before that I had ended here,
And foil'd the wisdom of mankind.

Now I shall tell you the meaning of Mr. Woolland: in 1796, the year the Bishop died, Mr. Woolland had bought a flock of sheep; but not knowing whether they were with lamb or not, he killed one for a trial; and said if there was no milk gathered in the others, as there was no lamb in the one he killed, all his flock should go to the butchers. It was then said to me, the Lord would do as Woolland had done: he would cut off one to try what was in the rest.

But if I find my shepherds dry,
And no true milk in them doth lie:
Then sure like Woolland I'll go on,
Till all my flock be dead and gone.
For now the branch I will cut off.
To make my vineyard spring;
But if I find 'tis not enough,
I'll surely cut your land.

This was in 1796, when the Bishop's death was put as a shadow; but now it is coming to the substance.

PRAYERS ON THE FAST DAY, MAY 25, 1804.

Dear Miss Townley,

I Shall give you the communication that is given to me this day, the 24th of May, after you sent me the Form of Prayer for the Fast Day. I was ordered to call all things to my remembrance in 1796, in answer to the Prayers for the Fast:—"I then ordered thee to write to Pomeroy, and in that year to put in his hand of the Bishop's death*. But

* This took place at the end of the year.

now I have ordered thee to warn the Bishops and the Clergy in May ; and now in May the Fast is ; and out of their own mouths will I condemn them all, if they are neither hot nor cold, but lukewarm ; for the Letters were written to warn the Clergy before the Fast came ; therefore I ordered one to be hastily sent to the Bishop, and to have the Letters hastily printed. So if they are now lukewarm, they are condemned from the very Scriptures they have placed. If they say they have wisdom and want nothing, then I tell them they are blind and naked. I have counselled them to buy of me true gold ; that they may be clothed, that the shame of their nakedness may not appear ; and to anoint their eyes with eye-salve that they may see ; for as many as I love I rebuke ; and this Nation I have rebuked, as there are many in it whom I love ; but let them not think the French are sinners above all men, because they have done these things. I tell them nay, but unless they repent they shall all likewise perish. Now let them mark the lesson in Isaiah, the 38th chapter,—In those days was Hezekiah sick unto death, and a Sign was given him from the Lord. Now let the learned answer what the Sign was for ? Could I not have restored him without giving him a Sign, and do the thing I had promised him ? Could he not take my word without a bond ? Yet I gave a Sign to Hezekiah. And now I have given Signs unto the Nation : If they turn unto ME, as Hezekiah did, my threatenings shall go backwards ; and I will save this Nation, that is condemned to die by judgments ; but if they will not lay it to heart, as Hezekiah did, they shall fall by the Signs of the convulsions placed in the Child. So here is the Sign set before them ; and the Signs of the Gospel are now come, from the many false Christs that have appeared. Two false Christs have written to thee ; therefore I ordered thee to keep their letters, to prove that false Christs were come ; and two others have told thee they

were the Christs, and wanted thee to trust to them for Redemption. Yet they confess they never were visited by the Spirit of Prophecy, or had any power given them of working of Miracles. So the Sign of false Christs hath appeared unto thee, as well as the Signs of Tumults and War. But I should act like men, to come to one part of the chapter and *not* go through the whole. For I tell thee, that chapter is like thy writings.—The shadow fulfilled in the destruction of Jerusalem, and what followed after to my disciples; but the end was not then; for men have stopped where I shall begin—When ye see Jerusalem compassed with armies, know the desolation is nigh; and that desolation followed Jerusalem. But can man say the end followed then—to see ME come in a cloud with great POWER and GLORY? I tell thee no—But now the time is at hand, that all these things shall be fulfilled—and man's Redemption draws nigh: For the Kingdom of GOD is nigh at hand. But the fulfillment of the chapter * is as much neglected by man, as they have proposed not reading it through; for I tell thee, men stop where they ought to begin. Now I shall come to the 20th verse of the other Lesson † —Believe in the Lord your God, so shall you be established; believe his Prophets so shall ye prosper. See the xxxviith Psalm the 9th verse to the 16th—Those that wait upon the Lord shall inherit the earth; and the xlixth Psalm at the 4th verse—I will incline mine ear to Parables. Now I tell thee, the very Chapters and Psalms, which they have chosen, *allude to the last days*. The Sign given to Hezekiah of the Sun's going backward, is a Sign how all shall go backward, when those that wait upon the Lord shall inherit the earth. For those Signs were given *for the end*. And now I shall speak from Parables:

* The xxxviiith of Isaiah.
† 2 Chron. xxth chapter.

I have compared all thy Writings to Parables; and from the Bible are Parables; and I shall now come to Parables here, from the Epistle—I have sent my angel unto thee—

To warn the Churches here—
When the Creation first was laid,
My witness must appear,
What on the Serpent *there* was cast,
I say, the every blame.
And now 's the time it so must burst—
Not hot nor cold you came:
What Blasphemy was judg'd by ye?
Then, how will you appear?
Out of my mouth I'll spue you all;
My honour I see here
You don't regard that you have err'd,
But say she does blaspheme
Against My Name; then now I'll shame
The learned sons of men;
Because your love I now will prove
Not hot nor cold to be.
For soon the cause, I know, you'd prove,
If you had love for ME:
So if you 've not I'll tell your lot,
For I shall spue you all,
If sickly is your love to ME,
To let my honour fall.
If you do say that blasphemy
Is in this Woman here,
And never try to stop her hand,
To make it to appear;
Because to you, I'll prove it true,
The words I shall allude.
The JEWS *they did not so appear:*
In fiery zeal they stood;
But *worse than they* you Gentiles be,
To judge she doth blaspheme,
And never come the truth to see,
In honour to MY NAME.
Then blind you be, I now tell ye,
Yea, miserable and poor;
Because your hearts are gone from ME—
You judge your earthly store
Enrich you all; but now I call,
Your nakedness I see;
How, void of grace, you now must fall,
That have no love for ME;
Then eye salve here must now appear
To open all your eyes;
Or else the ditch the blind may fear,
For I shall now chastize
This very LAND, where now I'm come

In SPIRIT to appear,
For to give eye salve now to men,
And bring my Gospel here—
For where you end I shall begin,
My Gospel to go through—
MY KINGDOM now is nigh at hand,
And all shall find it true.
So now take care, I warn you here,
That ye may boldly stand;
When in the clouds I do appear
For to redeem the Lands
From misery—mankind will see
I shall the lands redeem:
And that you may lift up your heads
My warnings plain are seen;
They do appear, I tell you here,
As shadows at the first;
Because the visions do appear
That in the end will burst.
So I'll go on where man did name*,
If you believe your God
You must discern what there is penn'd,
My Gospel must be know'd,
That so must come, I tell thee plain,
Then judge my prophets true,
And then the victory you shall gain;
For as I then did do
I'll do again, ye sons of men,
If you like him appear;
JEHOSHAPHAT is in my view,
Though man had ended here†
Not to go through as he did do,
But you must go through all—
Or like the Gospel chosen by you,
I tell you this will fall.
You must repent and now relent
That you stood out so long;
Or else, I say to thee this day,
Your ruin now will come;
Because 'tis you my angels warn'd,
I say by my Command.
Then how, Oh! ENGLAND will you stand
For to protect your land,
If I appear to spue you here,
As lukewarm friends to ME?
Yourselves with it you must compare;
For now I this tell thee:
That with the FRENCH you can't compare—
For hot and cold they be:
Hot in the zeal of their pursuits;
And love to ME *quite cold.*
Then this to ENGLAND sure must be—
The mysteries I'll unfold,

* See the Prayer read on the Fast Day, p. 11.
† Only part of the chapter was commanded to be read.

That this epistle doth allude,
And own the truth plac'd here.
For if MY KINGDOM is at hand,
I see they do not care:
And if MY NAME thou dost blaspheme;
To ruin all MY land,
There is not love enough in man
For GOD and MAN to stand,
In LOVE appear to see all clear,
Their lukewarm hearts I see:
And if their hearts are frozen here,
Their ruin it will be.
For like the wind it now shall come*,
They'll find my fury to go on—
If now they mock ME by their Fast
They'll find my anger for to burst.
They own my judgments do appear,
And for their sins I've smitten here
Their gracious Sovereign Lord the King†!!!
They own'd my judgments in the thing;
Then let them know when it did begin,
That I at first did afflict their King,
And see my judgments to roll on.
From *their own words* I now am come
To answer back, in every line;
As they allow the judgments mine.
And this I told thee of before,
That in this manner should appear,
If men my anger did provoke—
I told thee *there* I'd bring the stroke;
And now they've own'd the stroke is come!!
From their own mouths I'll now condemn,
I say, MY shepherds every where—
If they deny my judgments here,
When they have warn'd them in the Fast,
From their own words I now shall burst;
Because I said the *stroke* was there
When first the news it did appear;
And said the papers thou must seal‡.
But now my mind I shall reveal:
Since men have own'd MY WORDS are true,
I'll bring all mysteries to thy view:
I meant to have them *own it first*,
And then the truth I meant should burst,
How I from shadows did begin,
And brought my judgments in the Spring;
In the same month they did appear
That in thy Book was printed there:

* On Thursday afternoon the wind was very high and roared like thunder, when our friend was writing the Communication in answer to the Prayers for the Fast.

† See p. 5, in the Prayer for our Sovereign, and in p. 25 of this book.

‡ Joanna was ordered to seal up some newspapers, and all the papers to be laid by.

And now mankind have own'd it true,
That there my judgments they did go;
Because their sins had ME provok'd
Upon the HEAD to bring the stroke.
And now the stroke, I bid them fear,
For I shall answer from their prayer:
Let no man mock ME by their word,
To own the judgments are from GOD,
And then to give their GOD the lie,
And say my judgments cannot be
Plac'd in the manner I did say:
For this was first thy Prophecy,
That if my shepherds they did mock,
Upon the HEAD I'd bring the stroke.
Therefore their Prayers I'll own them true,
'Tis for their sins they all shall know
That I do so afflict their KING—
And now their answers let them bring,
And tell ME how it did appear
The judgments threatened heretofore,
What in thy writings I have seal'd?
Let them seek out, to be reveal'd,
Or else the FEET may tremble here,
Because the HEAD the pain doth bear."

Now, my dear Miss Townley, you see the wisdom of God joined with his power in fulfilling the words that have been always said to me, *that out of their own mouths* HE would condemn MANKIND. You know how I was told, the *shadow* of judgments began in our land when the King was first seized with illness, in the very month that was mentioned that dangers would begin; but as no man would own the visitation of the Lord in it, you know I was ordered to seal up the Newspapers, and say the mark still stood in the dark for man. But now men have brought that mark to light themselves, by their owning the visitation of the LORD to our SOVEREIGN for the *transgression of his people*, which was in my Prophecies; for though I said, if the shepherds did not lay it to heart, the Lord would cut the land; but it was on the King the first stroke was to come; and now that *they have owned it*, the LORD hath publicly explained it. So I do not fear who seeth the letter; for if the Bishops have any love for their King and Country, and they have owned

the cause, now let them try to remove the effect. Now what have you or I to fear, when we are guided by a God so wondrous in wisdom, so wondrous in working, so wondrous in council, power, and truth, that would not permit me to say, publicly to the world, the judgments were there begun, before the wise and learned had publicly confessed it? Now call to your remembrance the former words.—By the 29th of May men's wisdom I'll confound, and in June I'll prune the sons of men; and now in their *own wisdom* they are cut down; and where is the man who can withstand the wisdom and power of a God, whose footsteps are hid in the great deep and whose paths are past man's finding out? And though our weak sight cannot see how HE will bring all things to pass that is spoken in my writings; yet, I see that GOD, whose wisdom never has erred, is now shining brighter and brighter, to the perfect day. So we shall see the SALVATION of the LORD, if we are perfect in obedience to his Command. But I am clearly convinced of the truth of the words last year, "that they all stood but as water pots, before the time was come that the Lord bringeth every truth to light; and we have seen things but as trees walking; yet, I trust soon we shall see all things as men." Since I had finished writing my own judgment to you, from the wisdom of the Lord in this wondrous working, I was answered by the SPIRIT in the following manner:

Now from thy words I'll answer here—
A GOD in power shall now appear,
In every wisdom bright to shine,
And all shall know the Wisdom's mine
For to conceal it all from man,
Before I prov'd it by their hand,
To make them own MY JUDGMENTS TRUE,
From their own sins—to say it was so:
And for their sins, the thing is done.—
And now I'll try the love of man:
If *for their King*, they'll now appear,
For to remove MY JUDGMENTS there,

The hidden mysteries to find out—
From their own words they cannot doubt
But 'tis their sins have brought it on,
Then let the *cause* be remov'd by man,
If that *their* Sovereign they will free
From all his suffering malady :†
For still MY WISDOM is behind,
That thou another day wilt find;
And MY SALVATION all shall see,
That do obey like her and thee.
So Townley nothing has to fear,
If in her FAITH she'll persevere;
Because more wisdom she will see,
That is conceal'd from her and thee.
Because men's wisdom I'll confound,
And make them tremble at the sound
Before that I have ended here,
They'll see MY WISDOM shine more clear
Than by thy wisdom thou hast seen
Is shining, like the fervent Sun,
That shall in splendour soon appear
With light too strong for thee to bear,
Without a cloud to stand between:
My wondrous working will be seen
Just like the judgment thou dost draw,
And that my foes shall see and know.
And therefore Townley bold may stand
For to support thy written hand;
And I'll support her from all harm:
Let no one fear the rising storm
That men can bring upon their friends,
They'll see MY POWER is in the end."

(Signed,) JOANNA SOUTHCOTT.

† Extract from the 5th page of the Prayers for the Fast.

" *Have mercy, we beseech thee, upon thy Servant our Sovereign, whom thou hast smitten for the transgressions of his people. We acknowledge that for our manifold sins, we are worthy of the severity of thy judgments, yet we beseech thee, incline thine ear to us, when, with penitent and contrite hearts, we turn unto thee, and remove from our Sovereign and from us this dreadful visitation.*

DEAR MISS TOWNLEY,

I Shall send you the Communication that was given me, in answer to the Prayer after the Prayer

for the whole state of Christ's Church, that was to follow, wherein are these words :—

" *And to all those that may be ordained to suffer for thy sake, impart, O merciful Lord, such plentiful succours of thy Holy Spirit, pour into their souls such contempt of pain and death, kindle in their hearts such love of thee, and zeal for thy truth, fill them with such animating hopes of immortality, that after the example of the blessed saints and martyrs of the primitive ages, they may so stedfastly confess thee before men, that having glorified thy name, by their sufferings here upon earth, they may obtain of thee an everlasting crown of glory. And grant to us all, such a denial of ungodliness and worldly affections, that we may look forward with hope to the consummation of all things, and to the glorious appearance of the great God and our Saviour, Jesus Christ.*"

Here is the Communication given in answer to it :

" I now tell thee, it is those who are workers with ME to bring in my Kingdom of Peace, that are now suffering the reproach of man for my sake. Who else can they prove is suffering for my sake? Let them answer, who they are that are now suffering for my sake, but only those who are now persecuted for my sake? But I know the thoughts of thy heart: thou sayest, that men will say, those that are called to the war are suffering for my sake. But is thy judgment so weak, to believe it, that they are suffering for my sake, when they are going to a war to defend their own lives, and the lives of others; and my Honour nor my Kingdom is not in their thoughts? Then how can they be suffering for my sake, that have no love for ME, nor any desire for my Kingdom approaching? Then how can they compare such men with my saints and martyrs? I tell thee, No: they cannot compare the soldiers with saints and martyrs; neither are they looking for the glorious approaching of the great

God and Saviour, Jesus Christ. These things are not in their thoughts; but these things are in the thoughts of my people, that are now looking for my Coming.—For on your heads their Prayers shall rest; for I will give a plentiful succour of my Holy Spirit, and pour it into your souls, that are now suffering for my sake—

For on your heads their prayers shall ever rest,
And as they pray'd, I say you shall be blest;
Because my Holy Spirit here is come,
And for to pour it I shall still go on;
For all their Prayers I'll turn a different way:
And let the learned now point out to ME
Who they can prove do suffer for my sake,
But only those my cause do undertake;
Just like the martyrs or the saints of old,
Like my disciples, I shall now unfold,
Who suffer'd then my Gospel to bring in—
And now my Kingdom if you will it win,
I know, reproach you'll suffer first for ME,
As Satan's fury in mankind will be:
And so my friends must suffer for my sake,
Because the rage of hell in man will break.
Therefore my friends will suffer now for ME,
And there my Spirit they with power shall see;
And so their prayers shall rest upon your heads,
For I will pour my Spirit as they pray'd.
No other sufferers are there in the land,
That for my sake they now can boldly stand.
To say they are saints, and suffering now for ME.
Bring forth the soldiers, let them answer thee:
If to the battle they go for my sake;
Or like the saints my Cause do undertake;
Just like the martyrs that did die before.
I ask what *oaths* or *curses*, then were there,
When in the flames in love for ME they stood?
Then how canst thou so vainly this allude
Unto the soldiers, that do so boldly swear?
Hast thou not trembled oft their words to hear?
Then where the saints or martyrs thou canst see
In any soldiers suffering now for ME?
And from thy heart I know thou answerest, none;
Then unto them that Prayer can never come;
For well I know they suffer not for ME,
Nor yet my Kingdom do they wish to see.
Therefore 'tis judgments that be in the war:
And with the martyrs wilt thou this compare?
No, no: I tell thee, they're no martyrs there;
Nor for my sake their sufferings do appear.

And from their conscience they must own it true;
For praise and victory is all that's in their view:
And in thy heart thou say'st the words are true—
They are not soldiers suffering for my sake;
Nor will they answer that their life's at stake
For any love that they have got for ME;
And with the shepherds this cannot agree,
With saints and martyrs ever to compare;
Because the praise of men is all their care;
And nothing now they're suffering here for ME.
Because my Honour I do plainly see
Is not regarded by the shepherds there,
If they judge blasphemy in thee appear,
And not come hasty all for to prevent:
They must in silence say with one consent,
No, 'tis our Honour we come to maintain.
If thou from Exeter hear first from men,
Then for my sake must every man stand mute
While I with reason boldly will dispute
It's not my Honour you sought to maintain:
No! no! I tell you 'tis the pride of man;
Because your Honour you were afraid would fall—
And this shall be my answer to them all,
If they in London do not first appear;
Because the Warning and the News came there*:
Unto that City, I do tell thee, first,
And their Society must now be cast;
If they can prove the Book in vice appear,
And do not hasty come, to see it clear;
For I permitted it there to come at first,
To try and prove them how they now will burst.
So if they do not come for to condemn,
They must appear to justify thy hand,
Or else no love they can have for ME.
'Tis but seditious books, I now tell thee,
That their Society do now suppress,
If they are silent now to answer this;
Then where's the love that men express for ME?
No, all my suffering friends I now do see
Are only those that wish my Kingdom here;
And they alone men's ridicule do bear.
For this I know they suffer for my sake;
And here with power shall my Spirit break:
And so their Prayers shall rest upon your heads;
For here I'll prove my Spirit strong doth lead,
To shew my Coming unto all is near;
For so my suffering friends do now appear
To suffer shame and all reproach for ME:
No other sufferers in this land I see,
That now can prove they suffer for my sake;

* See the advertisement in the papers, addressed to the Society for the Suppression of Vice.

And here my Spirit shall with power break.
For with my suffering friends I'll now go on,
Until their sufferings all for ME are gone;
And then to joy their sufferings I will turn,
And those that cause their sufferings then shall mourn
For in the end my suffering friends they'll see
To come in triumph every one with ME,
Enthron'd in glory, or, I say, below."
My suffering friends for ME I then shall shew
That they in ME shall find their full reward;
For all their love I faithfully regard.
So now, my suffering friends, let all appear,
And speak from conscience if they suffer here
For any love that they have got for ME,
Only my friends that now are join'd with thee;
And then to man I'll answer here again;
But well I know it cannot be prov'd by men.
Therefore the Prayer they then made for the Fast,
I say, upon your heads that Prayer shall burst.

(Signed,) JOANNA SOUTHCOTT.

ON EVE'S BEING THE SISTER, BRIDE, AND MOTHER, IN THE CREATION.

DEAR MISS TOWNLEY, *May* 21, 1804.

I had a wonderful communication given me this morning that astonished me, when I came up to my writing, and prayed for directions. It is thus:

"I have brought thee hither with these two: [Miss Townley and her Maid,] who I call my Mother and my Sister; for I said they that did my will, the same were my mother and my sister; and by them my will is done. Now I shall give directions to thee, and tell thee what is meant by my mother and my sister. As a mother wishes to support the honour of her son, and the happiness of a son, so does she wish to spend her time, and money like a mother, for my honour and glory, and for the good of my brethren; and as a sister that loveth her brother joins with her mother, just so is her servant now joined with her mistress; here is the shadow of my Bible fulfilled; as it is with the mistress, so with the maid; as it is with the borrower, so with the lender. Let my brethren weigh this deep, and know, I called these two women my mother

and my sister, and as my brides joined with thee! *for so the woman was in the creation,* as being taken from the man, she was his sister; but as bearing him children, she was a wife, and a mother; thus was the woman made at first, and this must be the state of the woman at last, now I am come to free the fall of women. Here I have placed you three, as *true helpmates for man*; and as such let men receive you, if they wish to be made alive in ME, as they died in Adam. For here all shall find is a shadow of my Gospel began in you three; and *by the hands of you three* my wondrous working shall go on, till your light shall break forth as the morning, and the truth be made as clear as the noon day's sun, that the woman is the true and perfect helpmate for man; for by the woman I will now complete his happiness, but no other way will I ever accomplish it.

So from you three mankind shall see,
Your brother I'll appear;
The second Adam is in ME,
Then see the Bridegroom here,
To take the woman as my friend,
My mother for to be:—
I tell you man knows not the end,
My sister they must see;
My brides appear I tell you here,
For I am the woman's friend.
It is to make my Gospel clear
That I these things ordain'd;
To have *these three alike* to be,
And see my Gospel clear.
Then, my disciples, now judge ye,
My brethren all appear;
And now see plain, ye sons of men,
How I've brought round this last;
Before the trial doth come on
I tell you so't must burst:
For to shew clear all are here,
And here I've place'd these three,
My Law and Gospel for to clear:
Then let my brethren see,
My will by them *must now* be done,
If brethren they will be.
Then I'll appear, I tell them here,
Their brother and their friend:—
Their conquering Saviour I'll appear

And save them in the end;
From Adam's fall, I tell them all,
I shall them all redeem;
And let my coat be known to all,
It was without a seam.
Then now see clear, I must appear,
All interwoven through;
No seam of sorrow shall be here,
When I've my work gone through.
So brethren all I now do call
You, by the woman's hand,
And if my friends you'll now appear,
Then by these women stand,
In perfect love let none remove
Your strong affections here!
And place no daggers in the breast
Of those to me are dear:
For if you do, I tell you true,
You'll place them in your own;
My Gospel is before your view,
And let my words be known;
My will is done, I tell you plain,
By these three women here:
And I their cause will now maintain,
And let the land take care.—
For now I say to thee this day,
Their ruin shall come on,
If men my words now disobey;
I this shall answer man,
I've made all clear, that I am here
In Spirit come again:
The mystery deep no man can clear
To prove from Hell it came;
No, 'tis from ME, mankind shall see,
For so I shall appear,
To prove my Spirit visits thee,
And other friends are here,
Whose hearts within to ME are known
Like mothers to appear,
And so a sister's love is shewn—
And let the Land take care
They do not mock, for now the stroke
Shall go throughout the Land;
I tell thee, like thy Brother's Son,
Convulsions now shall come;
If men appear as heretofore
And now despise the call,
I tell thee, like thy Brother's Son,
I'll bring the stroke on all;
Year after year it shall appear,
Convulsions men will see,
The agonies the child did bear
In England now shall be,
If they go on, I tell thee plain,
My Warning to despise,

I shall not trifle now with men
If they do act unwise,
To slight my Love, as now I'll prove
I'm come to set them free,
And all their sorrows to remove,
If now they'll turn to ME.
If they will not, I'll tell their lot,
Their ruin shall abound;
And let the child not be forgot—
In May they heard the sound;
So May is come, I say, for man,
And may they all relent!!
Or they will see such destiny
Will make them all repent.
If they can bear my threatenings here
And not the words regard,
But all my Love they disapprove
And not my Love reward,
To wish for me—they all shall see
My anger for to burn—
Ingratitude, they all shall see,
Shall find the same return:
But those that turn and now begin
In Love to wish me near,
They'll find a brother and a friend,
A Saviour to appear—
To save them all from Adam's fall
And set the prisoners free,
That now are bound in Satan's chains.
If men will turn to ME;
Then I to them will surely turn
And strong their Friend appear,
For my delight shall be with men,
If their delight be here
To have me come, and dwell with them,
My Coming they shall see,
How I from Sorrows shall redeem
And from all sufferings free.
So this to Sharp I bid thee send;
And let them weigh all deep,
And then I'll stand their every friend,
If now my word they keep;
And warn them all, that great's the call,
And great 'tis now for man;
Because my Judgments strong will fall
If men now mock thy hand:
For I'll appear in words more clear,
Your Nation blind must be,
If altogether men compare
And judge it not from ME:
And if they're blind, the ditch they'll find
It hastening on for all:
But if they see the mystery
And come to judge the call,

Then I'll appear to make it clear
From Heaven is every sound;
But if men say they will not hear,
In grief they shall be found;
And I'll not hear I tell them there
If they'll not now hear ME;
When Sorrows in your Land abound
I will not set them free."

(Signed,) JOANNA SOUTHCOTT.

DEAR MISS TOWNLEY, *June* 2, 1804.

"On the receipt of your letter that you sent to me, from Mr. Sharp, of a Bishop's returning his two engravings of our Saviour and the Virgin Mary, with these words, "The Bishop of ———, is obliged to Mr. Sharp for the offer of his Prints, but desires to be excused from accepting them. They are fine engravings, and he wishes Mr. Sharp shewed as much judgment in his religious opinion as skill in his profession. ——— House, May 30th, 1804." This contempt of the Bishop filled my soul with contempt. Oh, what a pattern do the ministers of God's word set before mankind, to fill their hearts with scorn and contempt! If Mr. Sharp, being an artist, is a judge of his profession, I confess the Bishop has given him more credit for his profession than I can give the bishop for his profession as a minister of God's word; as I cannot give that honour to the bishop. For we must give honour where honour is due. But what honour can there be due to the bishop from me, when I consider the thousands a year they are paid to be faithful Shepherds of the Lord, to take care of his Flock? And Christ died to set them an example, to follow his footsteps. Now if Christ so loved the world, as to die for man; and became poor, that we, through his poverty, might be made rich; ought not the bishops, that are made rich by the Gospel, to take care of Christ's flock that is committed to their care? Now I ask the Bishop, who came to Christ that he refused to hear, or whom he sent empty away? What did our Saviour say unto Peter? "Simon, son of Jo-

nah, lovest thou me?" Peter said, "Yea, Lord, thou knowest all things, thou knowest that I love thee." "Then feed my sheep, feed my lambs," were Christ's commands. And now I shall come to the Communion Service, for the preparation of the Lord's Supper: "Let your light so shine before men, that they may see your good works and glorify your Father, which is in Heaven. Not every one that saith unto ME, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doth the will of my Father, which is in Heaven. Therefore, if there be any of you, who, by this means, cannot quiet his own conscience herein, but requireth further comfort or council, let him come to me, or some other discreet and learned minister of God's word, and open his grief, that by the ministry of God's holy Word, he may receive the benefit of absolution, together with ghostly council and advice to the quieting of his conscience, and avoiding of all scruples and doubtfulness." Now here, as faithful Shepherds, they are in duty bound to give clear and right judgment; not to judge of a cause unheard; but to be clear in judging, that they may be able to give ghostly council and advice, to the quieting of the consciences of those that have scruples or doubts. Now this s the strict command to the clergy, if they profess themselves ministers of God's word. And then where was a cause of more importance to all people than mine is, to the quieting of the conscience of those that are called with me? When I then told you, my dear Miss Townley, it is for the quieting of our conscience, that you did the will of the Lord to write unto him; then how much is he bound in duty to give ghostly advice to the quieting of our conscience? But instead of this, he refused to hear, and treated the application with contempt: when not only our souls, but the souls of thousands must be in danger, if it were possible for a wrong spirit to lead me astray. But on the contrary, if it be of God, as I am firmly persuaded

and assured, this wondrous visitation never came to me from any other spirit but the Spirit of the LIVING LORD, and the whole nation stands in danger of utter ruin for their neglect. Strongly are the words said to me, if the Lord calleth and no man answer, they shall call, and he will not answer, but laugh at their calamity, and mock when their fear cometh. And now I am full of the fury of the Lord, whose anger is kindled against his Shepherds; for deeply are the words said to me, it was the Lord that worked in Mr. Sharp's heart, to send the prints of our Saviour to the Bishop, at the time the Lord had ordered his words to be sent to him by you, and he has as much refused to obey the command of the Lord, as he refused to receive the pictures of our Saviour. Now the contempt that the ministers of God's word, when they first treated me in the like manner, sunk my spirits, when I sought them in the bitterness of my soul, and they would not hear. This sunk my soul in secret sorrow, and in private prayer and tears I poured out my complaints and grief unto the Lord; for as man refused to hear me I trusted wholly in the Lord, and knowing I was so much their inferior in rank and fortune, I bowed in submission with a broken heart to their silent contempt; but now I find that you are a lady of family and fortune, not inferior to them, and Mr. Sharp, an artist of no low profession and well known in the world, to be treated with this contempt hath raised my spirits with indignation; so I shall thank you, or Mr. Sharp, to write to the bishop, in my name, or your own, what is the duty of a bishop, if he judge the calling not of God. To try and prove it by his arguments, and shewing his strong reasons, is the command of the Lord unto man. I must conclude with saying, I wish the bishop was as good a judge of his duty, as a bishop, as Mr. Sharp is of his engraving, as an artist; but he cometh far short of Mr Sharp, for though he gave Mr. Sharp credit as an artist,

I cannot give the bishop credit as a bishop; unless, like Peter, he is convinced of his errors and goeth out and weep bitterly. This I have written to you for your perusal, in the height of anger, as you and Mr. Sharp are treated with contempt on my account, as well as the LORD, for doing the thing that he had commanded you. Now, my dear Miss Townley, you see how my passions were worked, after hearing in what humble polite manner Mr. Sharp addressed the bishop, and offered to wait upon his lordship, and give him every information; for the glory of God and the good of mankind were all the ends he could have in view, but the glory of God and the good of mankind were treated with scorn and contempt. But now judge my surprise after I had written in the height of my anger, as a private letter, to you, I was answered in the following manner: "The preparation of thy heart in thy letter to Townley, came from ME, for thou art full of the fury of the Lord, and all my fury this land shall find.—The enemy shall break in upon them and destroy them, if my Spirit, and my faithful servants are treated with this contempt; therefore my strict command is to thee, to have thy letter, thou hast written to Townley, in the height of thy anger, put into print; for it was I, the Lord, that worked that anger in thee; and they shall see much greater in ME. If they do not repent, I will strengthen the enemy, to be strong against them and they shall not be able to get out of his power, for they are doing despite to my Spirit and to my servants; and I will reward them according to their works, unless they return with weeping, as Peter did. Then will I shew mercy unto them, and not destroy them; for the battle is mine, to give the victory which way I will. So let the letter be printed, and my answer to it, for it is fatal for thee, or Townley, or Sharp, if out of fear of offending the bishop, my command is not obeyed; for all men shall

know thy writings come from the LIVING LORD, who feareth no man's person, and for my Honour and great Name, I cannot save this land from ruin, but for the sake of the shepherds' searching into all thy writings, to know, and to prove from whence they came; for the word is gone out of my mouth, and shall not return, till unto me every knee do bow, and every tongue do swear." Here you see I am caught in a net, by my own feet, thinking to write you a private letter, I am ordered to make it public; to kindle the wrath of mankind against me; but what is the wrath of man, to the wrath of the Lord? Man can but kill the body, but the Lord can cast soul and body into hell. It is better for me to die, than the whole nation to perish, by my disobeying the command of the Lord; so I must stand the trial of their fury; as in man I could never find pity. Here I was ordered to add a parable that was in my thoughts, of a man at Topsham in Devonshire: he was a man that my father told me of, that had for a long time been stealing of salt, from a salt trader; at last the owner of the salt caught him, stealing of his salt; he had filled up near a hundred weight to carry away; when the owner came, who told him if he would pay him 30l. for all the salt he had stolen from him, as he had lost it for a long time, he would forgive him. The thief paid him the 30l. and went and indicted the master, for concealing a thief, and not indicting him; and the master told my father, it cost him five hundred pounds, and brought him to beggary, poverty, and want; that he had made it up with the man, thinking to save the expences of a prosecution: so to encourage men in vice doth but harden their hearts the more. This thing of the man I was ordered to pen, and now I shall give the answer of the Spirit, that was given to me in answer to this parable of the man.

Now thy fable thou hast ended,
For to answer I'll appear:
Like the thief I now intend it
My indictment shall be here.

But now within thou dost begin,
Thy pondering heart I know:
Satan may with the thief compare,
But will the LORD do so?
For to compare my honour here,
Unto a thief that's cast:
The Brazen Serpent this will clear;
For so I now shall burst
On every man, that's in your land,
In power to appear,
If they do judge thy written hand
In blasphemy is here.
If they go on to act like him,
And say they'll it forgive;
For the expences of the law,
The man thought he should save;
To harden sin he did begin,
Until it did abound,
And then upon his head it came—
Then tremble at the sound;
For to your Land it so will come,
For sin you're hardening here.
If Satan now do guide her hand,
In her it must appear;
If it be not, I'll tell your lot,
You harden it in your Land.
In blasphemy I now tell thee,
Your nation it doth stand;
Men do blaspheme my every Name,
That speak against my word.
The shepherds now must own with shame,
They do blaspheme the Lord;
If 'tis from ME thy writings be,
Then here they do blaspheme.
And won't my shepherds now agree
To know from whence it came?
Then I'll go on, I tell thee plain,
With my indictment here
Until I've brought the heavy load,
Their ruin shall appear;
As on the man the load did come,
His ruin for to be;
Because the end of him was known,
He was in poverty;
Brought by the law, thou well dost know
His folly brought him poor;
Because the thief, he well might know,
Would quickly steal for more;
When he paid down the thirty pounds
He harden'd was in sin.
And so the man his sorrows found,
Because he'd harden'd him
For to go on in every sin,
And he the stroke did feel.
And perfect so is now your Land,
Your wounds I'll never heal

While you go on to harden sin,
And rob ME of my fame.
One way or other this is done,
For blasphemy must come;
They all must know the truth is so,
If thou dost here blaspheme.
And like the man the shepherds are,
To let thee steal my Name;
Because like he the shepherds be,
That trouble think to save;
And with the man they do agree,
The money's all they crave;
This is the likeness of your land,
And so they do agree;
And if this way they now go on,
They'll find his poverty
Will come on all, both great and small,
For who shall you redress?
As you're hardening sin in all,
I'll boldly answer this:
If now from ME thy writings be,
As I affirm them here,
Your land is full of blasphemy,
As men so boldly swear;
Against my name they do blaspheme,
And rob me day by day.
And so you let them to go on—
Give me the gold, you say:
Sin may abound in every sound,
For ought that you do care.
Just like the man you all are found,
And so his end you'll share,
If you go on to act like him,
Thinking to save the first,
I plainly tell you in the end,
Like him your end shall burst;
For poverty and misery
Shall fast upon you come.
My land is full of blasphemy,
Then tremble now vain men;
For I'll make clear, I tell you here,
That I the Lord do warn;
But you my Spirit cannot bear,
And back you all do turn
My offers all; for now I call,
And do you all invite
For to receive my offer'd love,
But it you all do slight.
For like the Jews you hear the news,
And crown my head the same;
For back the thorns you now do turn,
Then tremble at my Name
If I turn back the coming stroke,
As then the Jews did see:
Your names like them must be forgot;
You'll not accept of ME,

To have ME come your Prince and King,
Your Father and your Friend;
Your conquering Saviour to appear,
Your Brother in the end,
And your Redeemer to appear:
But I'll redeem my Friends
That now do bear for me the spear,
As I bore it at first;
And then my crown with me they'll share,
For so it now shall burst."

Adieu! my dear Miss Townley, I have only time to add my love, and good wishes, to yourself and all friends, and believe me,

sincerely yours,

(Signed,) JOANNA SOUTHCOTT.

DEAR MISS TOWNLEY, *June* 3d, 1804.

What a letter have you sent to me from a Minister, that hath done violence to his own understanding! first to say, there was no such thing as prophecies: and then to conclude his letter by saying, he himself is a prophet. Here I shall place his words that were in his letter, that you sent me. "The christian however, my dear madam, is so strongly cautioned by his Divine Master against being deceived by false prophets, and false doctrines, that if he does surrender his understanding to enthusiasm, and make shipwreck of a sound faith, while in pursuit of fables, and lying wonders, he exposes himself, more or less, to the aweful fate of the false prophet. Rev. 20 chap. 10 verse,—Woe unto them that say, the Lord saith, when the Lord hath not spoken; who pretend to spiritual gifts, which are neither granted, nor indeed necessary in this Era of the Church, &c. &c. I am an ambassador, an unworthy one, I confess, from Jesus Christ, if you disregard my warning voice; behold I am charged by him to prophesy unto you, that he will laugh at your calamity, and mock when your fear cometh." In the Postscript he recommends to your perusal, the 22 chap. of the 1st book of Kings. Now, my dear Miss Townley, out of his own mouth will I condemn him, as one of the false Prophets, he point-

ed out to you that Ahab was seduced by. Can a man presumptuously say, he prophesieth in the name of Christ, and boldly tell you, there is no necessity for spiritual gifts? Then he must be the prophet he mentions, to say the Lord saith, when the Lord hath not spoken. Then how can he be an ambassador from Christ, and a prophet in his name, without he be visited by his Spirit? Deeply are the words said to me, that the anger of the Lord, that was kindled in me so greatly yesterday, the 2d. of June, was as much in consequence of his letter, that the Lord knew was coming, as it was for the bishop's refusing to search into every truth; therefore the Lord worked in my heart, to place the Scriptures in that manner, and send them to you; and gave that strict charge, they should go in print. For the Lord knew what letters were coming from a man who saith Lord, Lord, and thinks because he is a minister he is an ambassador from Christ, and hath authority to prophesy in his name, with confidence and assurance: and this is the reason why the Lord has so threatened the clergy, for setting up their own wisdom, in opposition to the wisdom of God. But what did the Lord say, by the mouth of his prophets? Prophesy thou against these prophets, that prophesy out of their own hearts, and have seen nothing; and say the Lord saith, when I have not spoken. For I neither commanded him, neither did I send him, is the word of the Lord, now spoken to me. Therefore the threatenings of the Lord are so severe to the bishops, if they do not call the whole together, and let the cause be fairly tried who is the true prophet, he that denieth spiritual gifts, and says there is no necessity for them, but yet affirmeth in Christ's name he is a prophet unto you, and threatens judgments if you do not obey his voice. On the other hand, I am writing to you from the Spirit, that fatal judgments will fall upon you, if you do not obey the voice of the Lord

and follow after spiritual gifts, that you may know the Lord, if you follow on to know him. Now which are you to obey, God or man, judge ye? It is your cause they must take in hand, which of the two you are to obey; and whether all the ministers are prophets, the bishops must decide: or you will all find an Ahab's reign shall come. So let the cause be fairly tried, who is the Micaiah the true prophet, or who are the false prophets? For he has pointed to the very chapter that I have threatened shall bring destruction on your land, if they are seduced by false prophets. And now he hath told Townley, the ministers are the prophets, without spiritual gifts; and I have told them thou art the prophet with spiritual gifts. Then let the truth be tried; and this chapter must be mentioned: Ahab was seduced by false prophets, and was slain. And now he saith the ministers are the ambassadors of Christ, and they are the prophets of the Lord. Then now judge for yourselves, ye men of Israel; Ahab's false prophets were *many*, but the true prophet Micaiah was but ONE; so the false prophets must be the clergy, as he has made the clergy the prophets, and they are *many*; but I am ONE; and his letter has brought it to the very purport of my writings, and out of his own mouth he has cast the clergy for false prophets, by the chapter he alluded to, and made good my last books; for in them they are cast as false prophets; and it was said the shame of their nakedness would appear.

"So here you see the rope of sand,
That if as prophets they may stand:
Then sure your Land must all be cast,
As in the chapter it is plac'd."

Here I shall end for the present, as I fear this letter will be too late for the post, and I am ordered it must go to day, as the letter I wrote to you yesterday, and the letter I have sent you to day, must go in print together; so, my dear Miss Townley, I must bid adieu. You will hear from me again to-morrow with a full explanation of the whole.

(Signed,) JOANNA SOUTHCOTT.

DEAR MISS TOWNLEY, *May the 29th*, 1804.

In what wondrous manner is the Lord now working, to bring every shadow to the substance! and yet it is in so easy a manner as though all came by chance. But I remember how deeply it was said to me years agone, that all these times, seasons, and chances, were ordered and ordained by the Lord. From the newspaper that you sent me, of an advertisement being put in the paper by my friend, who desires the religious Society for the Suppression of Vice to examine my books and writings, and to point out every false doctrine they contain; or, if on the contrary they should be found true explanations of the Bible, the society must feel it a duty to make every laudable effort to spread the knowledge of her books in the world. When I had read the advertisement, I was ordered to look the paper over, and found a trial in the court of King's Bench, May 24th, the King v. William Cobbett. It was an Information filed, *ex officio*, by the attorney general against Mr. Cobbett, for an alledged libel on Lord Hardwicke, the lord lieutenant of Ireland; Lord Redesdale, lord high chancellor of Ireland; Mr. Justice Osborne, one of the puisne judges of the court of King's Bench in Ireland; and Alexander Marsden Esq. under secretary in the civil department in Ireland.—I was ordered to take out this part of the trial:

"I beg leave to say, gentlemen of the jury, that the question for you to try, is the *quo animo* with which this writing has been published. It compliments the private virtues of Lord Hardwicke, but it points out his defects as a political character. It inculcates the most loyal principles, and execrates rebellion throughout. His object is clearly to excite the vigilance of the well affected of both countries, in order to secure them from the dreadful consequences of sudden insurrections, and the calamities

occasioned by it, such as unfortunately took place in Ireland, in the month of July last."

After I had copied these words, I was ordered to mark the letter sent me, the same day, of the eight men that are printing a Book against my Writings. —Now I shall give the Communication that was given to me, in answer to the above—

"In all thy Writings I have gone from Types and Shadows; and this year I have told thee that the Types and Shadows shall stand together. Now in the newspaper, that thy friend points out thy Writings and Books to be examined by the Society, the libel against Hardwicke stands. Now I tell thee, no men, by all the learning they can invent, can bring thine as a libel against man; because thou hast done all in my Name, the Lord of Lords and King of Kings, who feareth no man's person; and thou hast done all by my command; so if they indict thee, it must be for a libel against the Lord, whose private goodness to mankind thou hast pointed out through all thy writings; but the public threatenings are pointed out to man the same. So here is the libel that men must try, not as against man, but as against ME, whose

Private Virtues' are all unknown to man,
That's in thy writings and shall ever stand;
And that my private Friends they all shall see
My private virtues are made known to thee;
And so to man they're publish'd all abroad,
To have my private Love for man made known;
But for the public it may now appear
That hard the threatenings to this nation here,
If they in silence now these words do hear,
And do not seek the truth in all to clear;
Because a week they'll surely find to come,
That I'm the Lord and will them all condemn,
If they bring Trials for men's honour here,
And will not seek my honour for to clear:
To prove the calling if it be of God,
I tell them plain that hard they'll feel my rod.
Because an awful week I'll bring to man—
My public threatenings are throughout your Land;
And if my honour you'll not here maintain,
To act for ME as you do act for men,
To bring the Trial, you say the Truth you'll see,
For with this libel it doth all agree,

My private footsteps and my Love for man
Are surely publish'd by her written hand;
But for my public theatenings that are here
You judg'd them hard, but they shall be severe,
If now I see you shew more love to man,
To clear his honour, than for mine you'll come
The Truth to try—If you'll not seek to know,
I tell you plain, that hard my hand shall go;
For I'm the Lord, that she has written here,
My private Love to man she hath made clear;
But public threatenings and my wrath severe,
I tell you now, shall come upon the Land,
If not for ME you will the Trial stand,
To know if she has forg'd my Name or no—
And to the press these threatenings now must go,
Because this shadow here I did ordain;
And see the Bill is put in by my friend,
To have the truth in all be fairly tried.
And now they'll surely find, if I'm denied,
That hard my Judgments now shall be for man,
If for my honour they refuse to stand
The Truth in every thing to prove and try,
Since now for man they easy did comply,
To bring the Trial hasty on for man;
And for my honour now I bid them stand,
For I am the Lord, that every soul shall see,
That now commands this Bill put in to be;
And if to prove it you do not regard,
I tell you plain, my hand you'll find it hard;
For there are Libels printing now I see,
Against my honour, and they cast shall be,
Because they're printing now against my Name,
Against thy writings men are going on.
Then sure I say they're printing against ME,
And that with fury all your Land shall see,
If men don't hasty come for to prevent,
And say, we'll try the cause with one consent,
To know from whence the Bill doth now appear
Against my honour men are printing here.
They must confess it is in man or thee;
For if thy writings do not come from ME,
Then thou art wrongly printing in my Name;
And then mankind I'll surely put to shame,
If they in love for ME do not appear,
To prove from whence it came, and see all clear;
Whether or no they do come from the Lord
They all must judge it by the written word,
Which from the world is now seal'd up from man.
For there in secret I have laid my plan,
The faith and wisdom first in men to try,
And then behind they'll find my wisdom lie,
The truth of all I then shall surely clear,
And they shall find the Lord of Lords is here.
That men in libels printing now they be
Against my honour I do plainly see;
And so I say they surely shall be cast—

For that's the way my Jury now shall burst;
I say, these ignorant men for to condemn.
And now to try the Cause I'm boldly come;
So with their libels let them to appear
Before my Jury, and I'll cast them there;
Because their words they never can defend:
To write against the Lord will man pretend,
When I do tell them, I AM LORD of all
That in thy writings do this Nation call?
And LORD of LORDS I'll surely prove to be;
And hard is my hand, that every soul shall see,
If men don't find a week for to appear
To bring the Trial, and to see all clear.
So here the words are parted into three,
And as they are parted so 'twill surely be,
If men don't hasty bring thy Trial on,
To know from whence the libel now doth come:
For every soul that now have eyes to see,
They sure must know 'tis in the Men or thee;
And now I tell them it is in the Men,
And that they'll find, I'll prove it in the end."

These last words were given to me, in answer to the letter you sent me, the same day with the newspapers, of the men at Stourbridge, that are now printing a book against my writings, which is so clearly explained, if my writings are of God, they are printing against the Lord; but if my writings are not of God, men shew no love to his honour to let me go on in his Name, to say the Lord saith, if they can prove the Lord hath not spoken by me; and that is as equally impossible for man to do, without searching into every truth, and trying them the way the Lord hath commanded them to be tried, as it is for a man that is stark blind to judge of colours. Neither can any man judge colours in the dark, yet in the dark they pretend to judge them, but are afraid to come to the light, fearing their deeds should be reproved. This Communication I am ordered to send to you to have it put in print with all speed. I am ready *and willing* to stand every *trial to prevent the Judgments* that threaten us, and that hang over our heads.—I shall give you part of the letter I received from my friend: "*There is a book now in the press, printing, and where seve-*

ral heads have been engaged in it, that are attacking yourself, your writings, and your abettors."—In answer to myself, no man can injure my character without he doth it by falsehood and lies: for my character will bear the strictest scrutiny as to any thing the world can lay to my charge; but as to my writings, and from what Spirit they come, I am ready to stand the trial. If they can be proved from any Spirit, but the Spirit of the living Lord, I will freely give them up, and burn the whole. But I cannot suffer my judgment to be so easily imposed upon as to believe such wondrous wisdom, council, and truth, can come from any Spirit but from the God of Wisdom and of Truth, before it is tried by the touchstone of truth, and then the Lord will make the truth clear before them. Then how can men pretend to judge of things they know nothing about? For none but them that have searched into my writings can be judges of the truth they contain; and as to the manner of the writings that men condemn, it is but the fulfilling the Scriptures; for it is written, The wisdom of God is foolishness to men—and the wisdom of man is foolishness with God; and this truth is plain and easy to be understood, as men so foolishly pretend to explain the hidden mysteries of the Bible by their own wisdom; and they have explained it *so many ways* that the Bible can have no meaning or explanation at all by the wisdom of men: for the wise men, the learned, and the good men, have drawn so many judgments different from each other, that they have made the Bible like a rope of sand, that cannot join together; and so they make their own wisdom, that will soon break in sunder. But the foolishness of God is wiser than all the wisdom of men, like a threefold cord, that cannot be broken. As soon as I had written these words, from my own observation, I was answered in the following lines:

Now from thy wisdom, I will answer man:
Thou'st plainly seen their wisdom like the sand,
That 'tis impossible for man to join;
But now my foolishness I'll make it hang
Just like a threefold cord, that is not broke
By strength of man, unless you do it cut;
And now I tell thee, if men cut it here,
Just like the rope of sand shall all appear,
I say in pieces—so I'll break your Land:
And here I'll end it by the rope of sand;
Unless they'll come and join it with my word,
And then I'll join them like a threefold cord;
Because my *weakness*, every soul shall see,
Is stronger than the strength of man can be;
And so my folly in thy writings here
Is conceal'd in wisdom, that no man can clear,
To prove them weak or foolish in the end.
But for to try men's wisdom, I intend
To bring it round in this weak foolish hand,
To prove that men were like thy rope of sand,
That by their wisdom they could never join;
But like a threefold cord they'll now find mine
To break in pieces all their ropes of sand,
For so they'll find my threefold cord shall stand."

Here I am ordered to end my Book; and put in print that a Book is publishing against my Writings; and it is said to me, the Book is full of blasphemy, which will be proved hereafter. But I do not believe the men designed to print blasphemy against the Lord; but they cannot write against his words, ways, or wisdom, without it. This letter you are desired to send hastily to the printer. And here the Book ends.—So now, my dear Miss Townley, I hope your great fatigue for the present is over. I must conclude with my earnest prayers that the Lord will add a double blessing upon you. Please to remember me to all friends. Adieu,

And believe me, your's sincerely,

(Signed,) JOANNA SOUTHCOTT.

[*Price Nine Pence.*]

June 9th, 1804.

Printed by S. ROUSSEAU,
Wood Street, Spa Fields.

A

COMMUNICATION

SENT IN A LETTER TO

THE REVEREND MR. P.

IN 1797,

WITH AN EXPLANATION THEREON NOW GIVEN.

RESPECTING this letter the counsels of the heart have been made manifest to me; for God hath revealed, by the Spirit, that the judgment, which Mr. P. drew from it, hath caused all the discord between him and me.

"The Spirit searcheth all thing; yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man, which is in him? Even so the things of God knoweth no man. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." 1 Cor. ii. 10. iv. 5.

"The counsel of the heart is now made manifest to me, in what manner he judged the letter, which caused his anger and indignation, and which I was quite ignorant of; as I

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viewed the letter in a very different light; and, therefore, as Solomon saith, "all the ways of a man are clean in his own eyes, but the Lord weigheth the spirits:" and, from this revelation, it is accounted to me why Mr. P.'s conduct appeared clean in his own eyes, which I have been at a loss to account for. And both have been blamed from the letters which passed between us, and which stand in print; but now I cannot see how men of wisdom can blame either; for, as I had never such a thought concerning the letter, as I am answered he had, that it alluded to a marriage with any man; but that it only meant threatenings if he did not faithfully search out the truth, and that the promises of God were great to him in spiritual blessings, if he acted faithfully, to search out the truth; and, as he acted faithfully till the writings went out in the world; then I judged that he had done what was required of him; but when he fell back through unbelief, and refused to give up the letters which I had put in his hands, saying he had burnt them; this kindled anger in me; in the first place, to think that he had led me on for six years, assuring me that my writings were not from the devil, and laughed at those who said they were. Thus, by his judgments, I was strengthened to go on; being answered that his judgment should be right; and thus I was led on, till my writings were out in the world, and my name was publicly spread abroad, as being visited from the Lord by prophecy, from the events that had taken place, and what was hastening on; and as to which I put myself to great expenses in publishing six thousand pamphlets, and other expenses attending it. Now, after my name was thus gone abroad, for Mr. P. to change from his former judgment, to turn it another way, and disgrace my character, by

saying it was from the devil, and refused to give up the prophecies which I had put in his hands, that proved the truth had followed; this kindled my anger, and I judged that he had acted deceitfully with me, which he assigned no cause for, only to prevent the mockery of the world, that mocked him for judging that the prophecies were from the Lord, and which I thought would have been to his credit, to have pointed out the truths of those events that had taken place, put in his hands, which caused him to draw the judgment he did, and to have said that the future events he must leave to time, and be a silent spectator of what was hastening on; as he saw, from the gentlemen who came to Exeter, that there were others who drew the same judgment as he had done. In this manner I judged he might have cleared himself of the mockery of the world, without doing me so great an injury, by joining with my enemies, who rose up in malice against me; but, as to the letter put in his hands in 1797, which will be brought forward in this book, he never mentioned it to me, that he drew any judgment thereon, neither was it revealed to me from whence his anger arose, any further than men and devils working upon his heart to see things in a wrong light. In 1804, when I was at Bristol, I was ordered to point out the events I had put in his hands, and require an answer from him; but, instead of giving any answer to me, he sent a letter to my friends to set them against me, if he could have done it, and refused to give any answer to the inquiries of my friends, who were then ordered to write to him; but he treated all with scorn and contempt. This conduct in him, both myself and my friends were at a loss to account for; yet I was still or-

dered to contend with him, to make him acknowledge the truth, if possible; but all to no purpose. Nevertheless, from a Communication given to me last year, that he would be convinced of his errors in the end, which I was ordered to send to the Bishops; this made me draw my judgment that he might be hastily convinced; and therefore I sent to him again, as I was directed, but finding all to no purpose, it threw a jealousy in my mind and heart, why I should be directed to contend with a man in this manner, while all appeared as a dead letter and lost labour. To my ponderings I was answered, that what kindled his anger so much against me, from the letter of 1797, which he drew his judgment from, was that he must become the Bridegroom mentioned in that letter, or the threatenings contained therein stood against him, if he refused. At this I was shocked and surprised, to think that he should draw such judgment from it; but I could no ways blame his anger and indignation, if these were his thoughts upon the letter. This might well kindle his anger against me, and which I do not marvel at, looking upon my situation at the time, and his situation, as a gentleman having a family growing up, that he must disgrace himself and family, by taking one into his house, who was his inferior, mocked and despised by all. Therefore, instead of wondering at his anger, if this was the judgment he drew from the letter, I should sooner justify his anger than condemn it. For I should have dreaded such a thing as much as he could, if I had judged the letter that way; and should have thought I might as well put my head into the fire, as to have entered into his family, which I must expect would hate and despise me. Had I ever drawn such judgment from the letter, I

should never have had courage to have gone to his house after the decease of Mrs. P. neither should I ever have troubled him afterwards with angry letters; because it would be putting upon me more than I could have borne, to follow the directions that were given me, if I had known his mind and thoughts on that letter, which is now revealed to me was the cause of his anger. And therefore I was ordered to send him in a letter, last winter, that the Lord would take the stumbling-block out of his way; and now I am answered, that I was the stumbling-block to him, as he judged the letter in a way it was never meant; that he might well say my writings were not consistent with a benevolent and merciful God, if he thought that the Lord threatened judgments against a man, if he did not enter into a union against his own will. This was never the design or the decrees of the Most High, to threaten judgments that way: all that was required of him was, to act faithfully to his trust, and bear testimony of the truth that was put in his hands. When this was revealed to me of the wrong judgment which he had drawn, I was ordered to have some of my friends to see the letter, and pass their judgment on it; and to let them know that what was revealed to me was Mr. P.'s judgment. They said, if he drew that judgment, it wholly accounted for his conduct afterwards, and would clear him to the world; as no one could possibly blame him in such a case. But as Mr. P. refused to give any answer to letters sent to him, I was ordered to send a friend to Bodmin to have a personal interview with him, to know the truth of what had been revealed to me, whether that was his judgment on the letter or not; and to convince him that nothing further was required of him in that communication, than

to acknowledge the truth of its being put into his hands; and whether he drew the judgment from it, which I was answered he did. But if he refused an answer in person, as he had refused to give an answer by letter, then I was ordered to put the prophecy in print, with what is revealed to me was his judgment thereon, which was given to Mr. Hows to shew him.

Mr. Hows arrived at Bodmin on Saturday, the 26th of June, and went to Mr. P's house, who received him very politely; but, upon announcing the subject of his business, Mr. P. became much agitated; requested him immediately to desist from any further remarks; and said that he had long made up his mind to have nothing to do on the subject. Mr. Hows then presented him with my letter, and requested that he would read it; but he refused to take it, and said, if it was left that he would destroy it. When Mr. Hows found that he could not prevail upon Mr. P. to hear anything which he had to say, he left the house, and wrote him a letter stating the object of his journey, which was to shew him the communication given in 1797, and the answer, which is now given to me was his judgment thereon; and requested his answer to it; that the Spirit had revealed to me that he construed the contents of that communication into marriage, and that to be with himself; to know the truth of the Spirit in this was the object of his mission, which was easily defined, by saying yes or no: for, by this act, the persecution he complained of would for ever subside; that there was no intention of fixing anything further to him, than shewing the accuracy of the visitation; the communication he had with him, which Mr. P. might have forgotten; and that he should stay at Bodmin till the Tuesday following, waiting Mr. P's answer. But

no answer was given, though he sent him a second letter, saying that his journey to Bodmin concerned Mr. P. himself. Having no answer to either, he returned to Exeter, and shewed the letter to Mrs. Taylor, who perfectly remembered the communication; and Mrs. Luscombe recollected copying it off for Mr. P. After Mr. Hows's return, and hearing of Mr. P's determination, I was ordered to put that part of the letter in print, which I was answered he drew his judgment from; and which was given in answer to his inquiry as to another communication, given concerning John the Baptist's warning of the first coming of Christ; and he, in like manner, was required to search into the writings to give the warning of the second coming; which he said he did not understand; neither could I explain it; and was answered in the following manner:—

A copy of the communication which I was ordered to put in the hands of the Rev. Mr. P. in 1797, from *John* iii. 29. "He that hath the bride is the bridegroom, but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly."

"Then simple here do both appear,
The BRIDEGROOM and the BRIDE.
The man in wedlock doth appear,
Then see the field is wide;
The woman here doth now appear
Unmarried to your view.
I ask what bride is here applied,
The single woman too?
Then to the Lord, it must be know'd,
The bride she must appear;
To have my Gospel fly abroad,
I fix'd my standard there.
So here's the bride must be applied
A shadow of the rest;
For brides I'll call, and wed you all,
And all alike possess.

Now from the King I shall explain,
Or to your Bishops go.
You do ordain another man
Your office to go through;
When you are not there, it doth appear,
Another in your stead.
But will you say, you bishops are,
Or take it in your head
That you must be as great as he,
His title who intrusts?
Then sure mock bishops you may be,
And so mock all the rest;
But if as men from types begin,
And think yourselves no more;
The bishop he may raise you high,
And give you titles here;
Because as man you humbly come
His office to go through,
And judge no more than heretofore,
And give him honour due.
Now mark from man how this doth stand,
What shadows do appear;
And now like man I will begin,
And fix my standard there;
My BISHOP call, be it known to all,
That must my OFFICE bear,
And all my offices go through,
Before I do appear.
If he refuse, I now will choose
Another in his stead;
But he shall see, such destiny
Shall make his heart to bleed;
A Judas he shall be to ME,
If he do ME deny;
His days in sorrow shall appear,
And tremble for to die.
For now to man once more I'll come;
Suppose your bishop here
Should ask of you for to go through
The office he must bear,
And you refuse, and did not choose
This thing to undertake;
How would your bishop now appear?
Would not his anger break,
When he did come to see the man
He judg'd before his friend,

But then the trial could not bear,
On whom he did depend?
He must be found an empty sound,
And hollow all within;
I ask the bishop how he'd look
On such deceitful men?
Now Pomeroy here must so appear,
If he do me deny:
For all your sermons I do hear,
And Pomeroy sounds for ME,
To be my friend, in what he'th penn'd:
Then now I'll try the man,
And I shall prove him in the end.
To reason I'll begin:
His conscience here must now appear
To judge thy written hand,
And see if he can now be clear
The way I have chosen the man.
Dost thou deceive, will he believe?
Then let him stay two years;
The blood of all from thee shall fall;
I'll surely free thee here.
So from this day, mark what I say,
When Pomeroy thou dost see,
Tell him thou'st done what he commands,
But none will follow thee;
That's not to hear, and now be clear;
Then he must take in hand,
And like a bishop be to ME,
And let him understand,
Some others choose, if those refuse;
But let him faithful prove,
And shew the letters thou hast sent,
If they refuse my love.
Because my love they there will prove,
To be my chosen men,
Is greater than the heart of man
Did e'er conceive would come.
Like Channon I to thee may cry,
Thou dost not understand
The mysteries deep that thou dost write,
Nor know thy written hand;
And why 'tis so thou now shalt know;
Thy senses are too weak,
Thy spirit would too headlong go,
And anger soon would break,
If thou could'st see the mystery,
And every truth discern.

Therefore 'tis wiser heads than thee
Must see how I do warn,
That will conceal, and not reveal,
Before the time do come,
But only warn the sinners now,
That they must all return.
For judgments here do now appear,
My strange works are begun;
Then righteousness must now appear;
And let them see the line,
That judgment here doth now appear
Perfect in every line;
Then now the plummet they'll see clear,
The mystery lies behind."

The above letter was sent to the Rev. Mr. P. in 1797, after I had put into his hands the events of that year, which would take place at home and abroad, the truth of which he saw followed; yet he did not seem offended with the contents of the letter, but said he would do all in his power to get the ministers to come forward. So I am clear that he drew no other judgment from it at first than I did, that the threatenings meant no further than if he refused to receive the letters of events, which were put in his hands. This was the judgment I drew of the letter, from what was spoken of his preaching so strongly in support of the Gospel; and therefore he was tried, to see if he would act according to his preaching, not to quench the spirit, or despise prophecies; but to try all things, and prove all things; and hold fast that which was good, according to the directions of the Apostles: and, as he never mentioned to me any judgment he drew from this letter, I never had the least thoughts of his seeing it in the point of view it is now revealed to me he did; and therefore I was never more surprised in my life than I was when it was revealed to me what judgment he drew of that letter, when he fell back; which justly accounts to me for all his

anger. But had he told me of his judgment on the letter, I should have been answered then, as I am now, that nothing further was required of him, than to answer to the truth, which was put into his hands.*

The ANSWER *of the* SPIRIT.

" Now I shall answer from thy saying, if he had told thee his thoughts on the letter, thou shouldest have been answered then, as thou art now; and so the anger might have ceased, before it was kindled to a flame: and this might have been done, if he had told his mind on the subject; but as he concealed his thoughts from thee, so I concealed from thee any judgment that he had drawn from the letter, before my appointed time was come, to prove the truth of the letter, and the fulfilment thereof. But in years past no man could draw a clear judgment from the letter; because they could not see how a mock marriage should be required, in the likeness there mentioned: and now I tell thee, in the perfect likeness that that letter stood concealed from all, and could not be made clear to any one, to prove a right judgment could be drawn till now, because a real marriage cannot be compared to a mock marriage: and before this visitation appeared no man could prove his judgment true, the way to explain the letter, though his anger was kindled the way he drew his judgment; in this perfect likeness stands my Gospel and the Prophets with the Jews: for they drew their judgment as wrong as he drew his, seeing the persecution to my disciples, and what they went through, judging that the same destruction must come upon them; and seeing no way that the words of the Prophets could be fulfilled, for their deliverance, at that time, to

* The friends are requested not to trouble Mr. Pomeroy any more, either by letter or in any other way.

heighten their joy, but all seemed to heighten their destruction; and not understanding the meaning of my Gospel, how I came to prepare the way for the end, which was not understood by any of my Disciples, in what manner the COMFORTER should come, that I spoke of; and as I said of my Disciples, they would be put to death for my sake; this appeared as strange to the Jews as thy letter appeared to him, who saw nothing but destruction before him, if he was compelled to enter into a union with thee: and therefore he said in his letter that he could not judge thy writings were consistent with a benevolent and merciful God; as he judged the threatenings stood against him, if he did not enter into what he judged his ruin.

"Now perfectly so were the thoughts of the Jews concerning the Gospel: they knew not what was before them; if they had been all united together in faith and belief, at that time, they knew not in what manner I should have worked their deliverance, to have conquered their enemies, as their enemies conquered them, after they had rejected ME and my Gospel. Therefore, they knew no more in what manner I should bring round my Gospel, to fulfil it in the end, than Pomeroy knew in what manner that prophecy would be brought round, to be fulfilled in the end; which could not be fulfilled by any judgment he drew, or by any judgment mankind could draw, from that prophecy, till now. For this was concealed from thy knowledge, and from all, what was the meaning of my saying of a mock marriage, to place it in the likeness of a king; though thou sayest, had he told his fears, his jealousies might have been removed, that no such thing was required of him; yet, at that time, the meaning could not have been explained to thee nor to him, without I had told thee in what manner I meant to visit thee in the end. But know what I said in

the letter: it was concealed from thee the knowledge of thy written hand; because thy senses were too weak, thy spirits too headlong, and anger would break out too soon, if thou couldest see the mystery of thy writings: and this would have been the case with thee, if I had revealed to thee the sense and meaning of the letter, in what manner I meant to fulfil it, and at what time; thy faith would have been too weak: thy spirits are too hasty to have prophecies fulfilled, when they are made plain before thee. So there would have been room for Satan to work fears and jealousies in thee, that a wrong spirit was deceiving thee: therefore I said that this must be concealed, and not revealed, until the time came of its fulfilment. For there was no warning to be given of the meaning of this communication, or in what manner it should be fulfilled, till the end; and therefore I said, the mystery lies behind; I said my judgments appeared, my strange works were begun: and let them look to all nations, what hath followed since ninety-seven; but the end is not yet; for stranger works are hastening on, to bring the righteousness that I said must appear.

"Then now let them see the *line*, in what manner I have revealed to thee, from the scriptures, from the prophecies I have given to thee, and the manner of this visitation; then they may see the line and the plummet plain before them; for now the mystery is revealed, which hath been concealed. So marvel not in thy heart, that I ordered thee to put it in the hands of a man whose anger would break out, from the judgment he drew, but would conceal that judgment from thee; because, I tell thee, thou wouldest have been foiled in giving an answer to his judgment; as he thought he saw it clear from this letter,

which I ordered thee to put in his hands; and therefore my answering thee that no threatenings stood against him on thy account, if he acted faithfully, to acknowledge the truth of what was put in his hands, was all that was required of him. But this would have been no convincing proof to him, as thou sayest in thy heart, nothing can be a convincing proof to him now, as he hath fixed his determination not to hear any thing, nor to read any thing, to convince him of his errors, from such determinations.

" I have answered thee already what destruction it bringeth upon mankind, and it is to shew what wrong judgment men draw, how little they know of the ways of the Lord, and his just decrees for them that follow on to know the Lord, that I have directed thee to such men, as thou hast been greatly stumbled at in thy own mind, and which the end will shew their folly. So let him not fix his determination, what he will do, or what he will not do, in a cause so weighty as this: but let him know, what man appoints, God disappoints; for my ways are not as man's ways, nor my thoughts as man's thoughts. It is these determinations, that people fix in their own minds, which leads thousands into errors: it was these determinations in the Jews, not to see the truth, or to know it, but to try every way to conceal it, that brought destruction upon them, and hardened their hearts through unbelief. And so these determinations, in various sects and parties, determining to theirselves not to be convinced whether they are right or wrong, which lead thousands to go on in errors; and with these determinations persecution hath been in all ages against the word of God. So let him trace the records of the scriptures through, and he will find what these determinations brought men to:

it brought destruction upon the prophets, and after that upon their own heads; it brought on the persecution in my Gospel, till men were determined to put ME to death, and after that on my Disciples; as men were determined not to hear nor listen to reason. And therefore such determined minds, in spiritual things, can never preach the scriptures aright; because, in condemning others, they must condemn theirselves. How can a man go into his pulpit to condemn the stubbornness of the Jews, who were determined not to see or believe, because of the prejudice they had taken against ME and my Disciples, without condemning himself? And as I was persecuted, so men joined in the persecution, and said it was spoken against every where, and therefore they would not believe in my Gospel, who suffered through persecution. Then now I tell thee and all mankind, if a religion is despised, because of persecution, or a person is despised for being visited from the Lord; then, let all men know, it is to support those that were persecuted that men are called forward to preach the Gospel, and to condemn their persecutors. So, if thy character is disgraced through persecution; let them know, it is from despised and disgraced characters that the scriptures are established throughout.

"Now let them come to the words of Paul:—"We persuade you, in Christ's stead, be ye reconciled to him:" and so, in my stead, like the Disciples of old, was my command given to Pomeroy, with promised blessings, if he went on to try the spirit, and prove it, that he might know if it was of God; and threatened judgments, if he refused. But now it must be made known unto all men, he did not refuse receiving thy letters; he did not refuse passing his judg-

ment, to assure thee they were not from the devil; and when I told thee of the sign of the other ministers, that if they kept silence; then it should go out by his judgment alone; and this he did not refuse to pass. So that he fulfilled the first, according to my Disciples, who went out to preach my Gospel, and yet many were stumbled in the end, and went back; and so I have told thee he began to be stumbled, when he saw the communication in a different light to what he saw it at first; and therefore I told thee that I bore with the man, I pitied the man, knowing what alarmed his fears. But now as he hath refused to judge for himself, or to give an answer to the request I ordered thee to send, let him not pity Hows for taking so long a journey to search out the truth, and prove the spirit, whether it be of God or not, by revealing to thee the secrets of his heart, and how his jealousy was alarmed, fearing the threatenings that stood in that letter were against him, if he refused to become the Bridegroom. Because this I have told thee was the reason that his anger was kindled, from the letter which I have now ordered thee to put in print, for other men to draw their judgment from; as he refused to give an answer to any inquiry made of him. *But his repentance and seeing his error in the end is a prophecy put in the hands of the Bishops, which I have told thee will be fulfilled before this year hath an end.* So that he can give no answer to this, for the present; because he knoweth not what a day may bring forth. Peter boasted that he would sooner die with ME, than deny ME, but know how soon he swore by an oath, "I know not the man;" Paul was going to Damascus, to have my friends and followers put to death, but know how soon a change came upon him; and

therefore ye cannot tell of things to come, what change may be worked in the heart of a man in a day and hour they little think of. For, as the eyes of the blind by nature were opened by my power and my working; so, in like manner, those that are spiritually blind may have the eyes of their understanding opened to see the day-light, when it breaketh in upon them; and therefore ye can draw no judgment of what is to come, concerning the sign that is placed of his repentance. But from what I have told thee caused his anger, if he can come boldly forward and say, that such a thought never entered his heart, neither had he ever seen the letter in that light, to make him dread seeing thy name stand with his; if he can say from his own conscience, that all is false, which thou hast been answered concerning his thoughts; then let him say that thy writings are from the devil, as he said it was the devil that ordered thee to put his name in print; but if he cannot deny what I have said concerning the language of his heart and thoughts the way and manner he judged the letter in the end; if he cannot deny the truth of my words, let him no longer say that thy writings are from the devil. For now the end is come, *for* ME *to try and prove the man; and this is the truth I require of him to answer, from his own conscience, whether his fears were not alarmed, in the manner I have told thee?* And if he answers to this question, it is all I now require of him; for as thy writings are out in the world, there are others as well as him, to come forward in the priestly office, and to bear record of what they have seen and known.

" But as to the threatenings concerning the marriage; so far from my threatening any man for rejecting thy hand in wedlock, I now tell thee the greatest threatening and the greatest danger is to any man that wishes to take thy hand with-

out his heart being united with it, without seeing the calling clear, and believing the visitation to be from on high; and without saying that he regards the woman who hath run through such dangers and hazards, and such persecution as thou hast went through, to follow on to know the Lord, and to be a clear judge in whom thou hast believed, that thou canst see thy calling clear, from the manner all was spoken, and the way I have worked round to fulfil it; therefore let no man say that I threatened judgments to him, or to any man, for rejecting thy hand in wedlock. But now I tell thee where the threatenings stand; *as this was a prophecy put in the hands of a minister, for such a time as this*, that, like the mock bishops and mock marriages, so in that likeness it must now take place with thee; and as this is granted by your laws concerning them, so it must now be granted concerning thee, before the CHILD is born; but after that to be realized.

"Here I have shewn thee plainly in what manner the prophecy stands, and how the threatenings stand to him, if he refuses to answer the truth. *But if he answers concerning the propheey, that what I have said is true; then no man can blame him, neither do I; but if what I have said is false; then now I have put it in his power to convince thy friends that thou art led by a wrong spirit.* As he saith that he pitieth them; then now let him shew his pity and his love to God and man, that no wrong spirit may come forward in the name of the Lord; and therefore I told thee I should never give him up, till it came to the awful trial in the end: and here the trial stands awful to him, if he stands to the determination he told Hows of, to give no answer, whether it be right or wrong. Because here is an answer required, which theworld cannot judge from, as they could of the events put in his hands, which

were national prophecies, which proved themselves; *but this is a prophecy from his own heart and thoughts, which no man can judge of but himself, to answer whether it be true or false.* But thou sayest in thy heart, if it be false, he must contradict, to prove the truth of his words, that he said thy writings were from the devil; *but, if he be silent, when this power is put into his hands, then he must own that he cannot contradict it.*

"So let him not say that he pities thy friends for being led astray, when I have put it in his power to prove it, if it be so; and, *let him not say that he will answer to truth wherever he sees it, if he now refuses to answer to the truth of what I have said concerning him.* For here I have made the prophecy plain before all men; and how the truth may be tried and proved, that the counsels of the heart are made manifest and brought to light, by the knowledge and wisdom of God, who searcheth the heart and trieth the reins of the children of men, and who inspired men with wisdom and understanding, which they theirselves did not discern, and wisdom which the world admire, but cannot explain: and if you inquire of them the meaning of the words so much admired by men, they will tell thee that they do not believe it. For now I shall come to the "MESSIAH," written by *Pope*, which is so universally admired; but if men believed what they profess to admire in his "Messiah," they must believe in my visitation to thee, both from the Prophecies and the Son that I have told thee shall be born this year, to fulfil my Gospel and the Prophets. Now come to one of his remarks, and then let the verse follow."

"Imitations.

"A Virgin shall conceive—All crime shall "cease, &c.

"Now the Virgin returns, now the kingdom

" of Saturn returns, now a new progeny is sent
" down from high heaven. By means of thee,
" whatever relics of our crimes remain shall be
" wiped away, and free the world from perpetual
" fears. He shall govern the earth in peace, with
" the virtues of his father."—

MESSIAH.

A sacred Eclogue, in immitation of Virgil's Pollio.

Ye Nymphs of SOLYMA! begin the song:
To heav'nly themes sublimer strains belong.
The mossy fountains, and the sylvan shades,
The dreams of Pindus, and th' Aonian maids,
Delight no more—O thou my voice inspire
Who touch'd ISAIAH'S hallow'd lips with fire!

Rapt into future times, the bard begun:
A VIRGIN shall conceive, a VIRGIN bear a SON![1]
From JESSE'S ROOT behold a BRANCH arise,[2]
Whose sacred flow'r with fragrance fills the skies;
Th'ætherial spirit o'er its leaves shall move,
And on its top descends the mystic Dove.
Ye heav'ns! from high the dewy nectar pour,
And in soft silence shed the kindly show'r![3]
The sick and weak the healing plant shall aid,
From storms a shelter, and from heat a shade.[4]
All crimes shall cease, and ancient fraud shall fail;
Returning Justice lift aloft the scale;[5]
Peace o'er the world her olive wand extend,
And white-rob'd Innocence from heav'n descend.
Swift fly the years, and rise th' expected morn!
Oh spring to light, auspicious BABE! be born.
See nature hastes her earliest wreaths to bring,
With all the incense of the breathing spring:[6]
See lofty Lebanon his head advance,
See nodding forests on the mountains dance![7]
See spicy clouds from lowly Sharon rise,
And Carmel's flow'ry top perfume the skies![8]

[1] Isaiah vii. 14.—ix. 6, 7. [2] Chap. xi. 1. [3] Chap. xlv. 8.
[4] Chap. xxv. 4. [5] Chap. ix. 7.
[6] Isaiah xxv. 1. [7] Chap. xl. 13. [8] Chap. xxxv. 2.

Hark! a glad voice the lonely desert cheers;
Prepare the way! a GOD, a GOD appears:[1]
A GOD, a GOD! the vocal hills reply,
The rocks proclaim th' approaching Deity.
Lo, earth receives him from the bending skies!
Sink down, ye mountains, and, ye vallies rise;
With heads declin'd, ye cedars, homage pay;
Be smooth, ye rocks; ye rapid floods give way!
The SAVIOUR comes, by ancient bards foretold:
Hear him, ye deaf, and, all ye blind, behold!
He from thick films shall purge the visual ray,
And on the sightless eye-ball pour the day:
'Tis he th'obstructed paths of sound shall clear,
And bid new music charm th'unfolding ear:
The dumb shall sing, the lame his crutch forego,
And leap, exulting, like the bounding roe.
No sigh, no murmur, the wide world shall hear,
From ev'ry face he wipes off ev'ry tear.[2]
In adamantine chains shall death be bound,
And Hell's grim tyrant feel th'eternal wound.[3]
As the good shepherd tends his fleecy care,
Seeks freshest pasture, and the purest air,
Explores the lost, the wandering sheep directs,
By day o'ersees them, and by night protects,
The tender lambs he raises in his arms,
Feeds from his hands, and in his bosom warms;[4]
Thus shall mankind his guardian care engage,
The promis'd FATHER of the future age,[5]
No more shall nation against nation rise,
Nor ardent warriors meet with hateful eyes,
Nor fields with gleaming steel be cover'd o'er,
The brazen trumpets kindle rage no more;
But useless lances into scythes shall bend,
And the broad faulchion in a plowshare end.[6]
Then palaces shall rise; the joyful SON
Shall finish what his short-liv'd SIRE begun;
Their vines a shadow to their race shall yield,
And the same hand that sow'd, shall reap the field.
The swain in barren deserts with surprise
Sees lilies spring, and sudden verdure rise;
And starts amidst the thirsty wilds to hear
New falls of water murm'ring in the ear.

[1] Chap. xl. 3, 4.—Chap. xxxv. 5, 6. [2] Chap. xl. 3, 4.—Chap. iv. 23.—Chap. xliii. 18. [3] Chap. xxv. 8. [4] Chap. xl. 11. [5] Chap. ix. 6. [6] Chap. ii. 4.

On rifted rocks, the dragon's late abodes,
The green reed trembles, and the bulrush nods.[1]
Waste sandy valleys, once perplex'd with thorn,
The spiry fir and shapely box adorn:
To leafless shrubs the flow'ry palms succeed,
And od'rous myrtle to the noisome weed.[2]
The lambs with wolves shall graze the verdant mead,
And boys in flow'ry bands the tiger lead;[3]
The steer and lion at one crib shall meet,
And harmless serpents lick the pilgrim's feet.
The smiling infant in his hand shall take
The crested basilisk and speckled snake,
Pleas'd the green lustre of the scales survey,
And with their forky tongue shall innocently play.[4]
Rise, crown'd with light, imperial *Salem*, rise!
Exalt thy tow'ry head, and lift thy eyes![5]
See a long race thy spacious courts adorn;
See future sons, and daughters yet unborn,
In crowding ranks on every side arise,
Demanding life, impatient for the skies![6]
See barb'rous nations at thy gates attend,
Walk in thy light, and in thy temple bend;[7]
See thy bright altars throng'd with prostrate kings,
And heap'd with products of Sabæan springs!
For thee Idume's spicy forests blow,
And seeds of gold in Ophir's mountains glow.[8]
See heav'n its sparkling portals wide display,
And break upon thee in a flood of day!
No more the rising sun shall gild the morn,
Nor ev'ning Cynthia fill her silver horn;
But lost, disolv'd in thy superior rays,
One tide of glory, one unclouded blaze
O'erflow thy courts: the LIGHT himself shall shine
Reveal'd, and GOD's eternal day be thine![9]
The seas shall waste, the skies in smoke decay,
Rocks fall to dust, and mountains melt away;[10]
But fix'd his word, his saving pow'r remains;
Thy realm for ever lasts, thy own MESSIAH reigns!

"And now I shall return to the letter, which I have ordered thee to bring forward, and which no man could understand till now: but as there are many harsh expressions in the letter, because my threatenings were severe if he refused to take

[1] Chap. xxxv. 1, 7. [2] Chap. xli. 19. Chap. lv. 13.
[3] Chap. xi. 6, 7, 8. [4] Chap. lxv. 25. [5] Chap. lx. 1 [6] Chap. lx. 4.
[7] Chap. xl. 3. [8] Chap. lx. 6. [9] Chap. lx. 19, 20. [10] Chap. li. 6. Chap. liv. 10.

thy writings in hand, to bring them out to the world, they may judge those threatenings stand still against him, without discerning that he went through all his office at the first; and though I have tried him every way, by ordering thee to reprove him, and thy friends also, and, as he complains, wearied him out with letters; yet know he hath never acted as a Judas to betray thee in that letter, which no man could understand till now; for though he wrote to thy friends that it was a farago of sense and nonsense; yet he never brought forward that communication, to prove his assertion, as a man of a wicked and malicious heart might have done, to condemn thee, and confound all thy friends; as no one could answer to it. But know, I have tried him every way, by public letters, and by a private interview; therefore I ordered thee to send Hows unto him; but as he did not bring it forward against thee, I have not ordered thee to bring it forward against him, but rather to justify him. If he acknowledges the truth of what I have said, then know I told thee that there is nothing standing against him; as my will was done in him and by him, till the writings went out, for others to judge for theirselves and take the cause in hand; but no man could draw a clear judgment, to explain that letter of 1797, till now; for what title had I to entrust to any man, to raise him high at that time? Neither could this be done; however high I had raised thee in the world, the title could not come that way; but here is the title that I have told thee of—the COMFORTER's coming, which is the PRINCE OF PEACE, which I have shewn thee, throughout the scripture, how the CHILD is spoken of by the Prophets, and how I spoke of him in my Gospel—a SON to be revealed in the end, to have power and great glory. Then know, *the title that is given to the* CHILD *must be entrusted to the*

adopted FATHER *of the* CHILD; *because he is entrusted to stand in my stead.* But now I ask mankind how any one can prove his judgment clear, to say that a *marriage* is threatened to a man in this prophecy, to bring him low, when I have said that it is to raise him high and give him a title he had not before? Thus none discerned what they read, to judge that the threatenings were for his danger to disgrace himself and family, if he came into the mock marriage here mentioned; and now I tell thee, in like manner, that thousands may read this letter at first, and judge it stood as he judged, without observing what they read: just so do men read the scriptures; and therefore I said, my people perish for want of knowledge; and it is for want of knowledge of the scriptures, the way and manner they must be worked round to be fulfilled, and the strange events that must take place in the end, before men can prove the Scriptures true, or prove my Gospel true; it is for want of this knowledge of men's not seeing what they read, to understand it aright, that makes men say *all is finished,* because I said *it is finished,* when I was on the cross to give up my life for the transgression of man: for then men nor devils could go no further; they had gone to the extent of all their malice, and completely finished it. But know, I told them I should come again, like the father who made the marriage for his son." Here I shall leave the readers to draw their judgment from this book.

From JOANNA SOUTHCOTT.

Monday, July 11*th,* 1814.

LONDON:

Printed by W. MARCHANT, Ingram-Court; and sold by T. HUNTLEY, Duke-Street, Grosvenor-Square; W. TOZER, Chapel-Place, Duke-Street, Westminster-Road, Southwark; also by the Miss EVELEIGHS, St. Sidwell's, Exeter; S. HIRST, Leeds; W. WADMAN, York; JAMES LIGHT, Coventry-Street, Stourbridge; EDMUND BAKER, Ilminster; C. BRADLEY, Digbeth, Birmingham; JOHN NESBIT, Gravesend; and T. TURPIN, Greenwich.

(Price Sixpence.)

COPIES OF

LETTERS

SENT TO THE

CLERGY OF EXETER,

From 1796 *to* 1800,

WITH

COMMUNICATIONS *and* PROPHECIES

Put in the Newspapers in 1813.

BY JOANNA SOUTHCOTT.

LONDON:

Printed by Marchant and Galabin, Ingram-Court; and sold by W. Tozer, Chapel-Place, Duke-Street, Westminster-Road, Southwark; also by the Miss Eveleighs, St. Sidwell's, Exeter; S. Hirst, Leeds; W. Wadman, York; James Light, Coventry-Street, Stourbridge; Edmund Baker, Ilminster; C. Bradley, Digbeth, Birmingham; John Nesbit, Gravesend; and T. Turpin, Greenwich.

1813.

ENTERED AT STATIONERS' HALL.

I SHALL begin this Book with the Prophecies, which I was ordered to put into the newspapers, as they may otherwise be lost.

The first advertisement, in the Times paper, Oct. 28, 1813:

Joanna Southcott's Letter to the Nation.

I, JOANNA SOUTHCOTT, have been more than twelve years publicly warning the nation of what the Lord hath revealed unto me he will do upon the earth; and the events have been daily fulfilling abroad and at home, which causes some to believe the Visitation to be from the Lord; while others, with the most infamous abuse and falsehood, have publicly declared me to be an Impostor; and others, with the same ignorance and folly, say that my Writings are from the devil, full of blasphemy, and wondered that the Bishops should have suffered me to go on in this manner. I have borne the mockery and abuse of men; but now let all their wonder cease; for I shall return to mock them, as they have mocked me, and prove it is the devil, in the form of men, from whence all this malice and persecution proceed.

And now I shall say with David, "If I have been vile, I will still be viler:" and if I have been bold, I will be bolder.—To my other Prophecies I have added two Books, lately published, entitled, "Book of Wonders;" and five more will appear hereafter, which I defy all the Bishops in England, the Members of Parliament, and all the Judges in the land, with all the judgment they can form together, to be able to prove these two books of Wonders, with the other Prophecies, were ever brought round by the wisdom and know-

ledge of the devil, or by the wisdom and knowledge of an Impostor.

Let the Bishops come forward with the Rev. Mr. Pomeroy, and I will soon convince them that I could as soon make the world, as I could make my writings, and bring them round in the manner they have been brought round to be fulfilled. I am not so wise as the world makes me; therefore, I shall give unto the Lord the honour and glory that is due unto his name: and those that say they are from the devil, I shall turn their blasphemy upon their own heads; because it is blasphemy to say, that such wisdom, knowledge, and power, can be in the devil. And I was answered this morning, that if men went on in this way, and the Bishops did not awaken, to prove the calling is from on high, to stop this blasphemy in men, that awful judgments should now come on, upon them and upon the nation: for these are the words said unto me:—

"I will laugh at their calamity; I will mock "when their fear cometh: when your fear cometh "as desolation, and your destruction cometh as a "whirlwind: when distress and anguish come "upon you; then shall they call upon ME, but I "will not answer; they shall seek me early, but "they shall not find me: for I have looked and "there is none to help; and I wondered that there "was none to uphold; therefore mine own arm "brought salvation unto ME; and my fury upheld "me; and I will tread down the people in mine "anger, and make them drunk in my fury; I will "bring down their strength to the earth."

This is the voice of the Lord unto me, from the scripture Prophecies.—"The watchmen are blind; "they are all ignorant; they are all dumb dogs "that cannot bark, sleeping, laying down to "slumber."—But this is the answer of the Lord to me—"They shall be visited of the Lord of hosts

" with thunder and with earthquake, and great " noise, with storms and tempests, and the flame " of devouring fire. Stay yourselves and wonder, " cry ye out, and cry, they are drunken, but not " with wine; they are staggered, but not with " strong drink. The Lord shall go forth as a " mighty man; he shall stir up jealousy as a man " of war; he shall cry, yea, roar; he shall prevail " against his enemies.—I have long time holden " my peace; I have been still and refrained my- " self; now will I cry like a travailing woman: I " will destroy and devour at once."

Here are the threatenings, that I am now ordered to bring out to the Nation, of the Scriptures that the Lord will fulfil, if men now carelessly sleep, after THIS WARNING; but if they awake as men out of sleep, and obey the call; then they may look to the Promises in the following chapters: *Isaiah* 1—8, 9, chapter xlvi. chapter lxv. and chapter lxvi.

This I am ordered to put in the public papers; and if I have no one to come forward to plead my cause for me, the Lord is working a way for me to plead it myself, and shame all that shamed me, and confound all that confounded me.

Now as Rowland Hill called my friends three-and-twenty mad fools, for believing that my Visitation was from the Lord; let him bring forward three-and-twenty mad fools to prove these Two Books, which I have lately published, with my other Prophecies, were ever brought round by the wisdom of a woman, or the wisdom of the devil; then they must be mad fools indeed, if they attempt it; for it has been none but mad fools that have written a book against me yet, by Satan's forming himself in them; and that their publications have proved.

JOANNA SOUTHCOTT.

Oct. 28*th*, 1813.

The second Advertisement, in the Morning Herald, November 9th, 1813.

A WARNING TO THE BISHOPS, FROM JOANNA SOUTHCOTT, BY THE COMMAND OF THE LORD.

AS the Public say that the Bishops will not give themselves the trouble of searching whether my Visitation is of God, or not, the following answer was given to me by the Spirit:—

"If they go on according to the judgment of men, and thou art confined one year in this house, as a prisoner, through their neglect, then in one year I will cut them all off, like the three signs I have mentioned. Know I told thee I should begin at the sanctuary."

The first sign was of the Bishop's death, in 1796, which was put in the hand of the Rev. Mr. Pomeroy. The second sign was in 1801; as the Bishop of Exeter refused to hear of the Visitation, I was ordered to come to London, and St. Peter's bell should toll for the Bishop when I returned to Exeter again, and this was fulfilled in 1803. The other was the threatening to the Bishop of London, in 1804, as he refused to hear of the Visitation, when applied to. And, as the Lord fulfilled his word with them, I am answered, that he will fulfil his word with all, if they do not exert the power they are invested with. And this I am strictly commanded to put in the newspaper.

And now I am called back to my former writings, where it is said, "One month you'll see your destiny, what will befall your land;" so this month fixes the destiny for the ensuing year, either for blessings or judgments. If the Bishops keep silence till this month of November is over, then they may keep silence until next November, 1814.

For I am answered, that now the time is come of the fulfilment of a letter I sent to the Rev. Mr. Pomeroy, in 1796:—" Awake, my Shepherds, saith the Lord, lest I kindle a fire in mine anger, and a wrath in my fury, that shall burn to the nethermost hell. But if ye awake, O Zion, and put on your beautiful garments, O Jerusalem, then shall your light break forth as the morning, and your righteousness appear as the noon-day sun; and God, even our God, will give us his blessing.

These are the promises, these are the threatenings, which I was ordered to send to him, in 1796; and now I am answered, that the Lord will fulfil them one way or other, according as the command is obeyed or disobeyed. The Bishops are now called upon to judge between the Shepherd and the Sheep, from a book lately published, entitled, " The Second Book of Wonders."

JOANNA SOUTHCOTT.

*** The Book alluded to is sold at M. Jones's, No. 5, Newgate-Street.

In consequence of the last-mentioned advertisement, many persons applied to the bookseller for the book therein pointed out; but when the " Second Book of Wonders" was offered to them as such; they all refused taking it, saying that they wanted the Warning to the Bishops; and nothing that was said could induce any one to take the book. In consequence of such a misconception, more copies of the " Second Book of Wonders" were sent to the bookseller, with the following words written on the title page of each:—

This is the " SECOND BOOK OF WONDERS," mentioned in the newspaper, that the Bishops are applied to for to judge between the Rev. Mr. Pomeroy and me, from the letters which passed between us in 1804. See 31st page.

The first wonder is, that Joanna Southcott hath

lived more than sixty years in the world, yet unknown to the world, that she still stands a wonder to mankind. Secondly, the world is a wonder to her, that she lives in a world unknown to her, and she to them. So here stand the *two wonders*, the MAN and WOMAN wondering at each other; but when *five more wonders* appear, then all their wonders may cease.

JOANNA SOUTHCOTT.

This requires some explanation, why I say I have lived more than sixty years in the world, and yet unknown to the world: it is because they know not in what manner the Lord drew my heart to him in my early age; neither do they know what strength of faith the Lord gave me to rely upon the promises of God, which stand on record—that the gates of hell should never prevail against a true believer in Christ: for he that believeth in the SON, must believe in the FATHER also. This is unknown to the world—the strength of faith that the Lord hath given me, to believe and rely upon all his promises, before I was visited by the Spirit of Prophecies; and how the Lord made himself known to me by small things, before he called me to great ones. Therefore they know not the manner of my Visitation: for this is unknown to the world—they know not the Master, nor the Servant: they know not the Father nor the Child: neither do they know the days of their own Visitation.

So here I stand unknown to man,
And to the world unknown;
And though believers I have some,
The world from them is gone.

As they are gone from the wisdom of the world, through faith, which the worldly wisdom cannot join in; because the world by wisdom knoweth not God: and if believers are joined with unbelievers, they think they are mad.

Now I shall come to the other observation, why I live in the world unknown to me: it is because I have been deceived by professors of religion of all sects and parties. I have found men professing to be my friend one day, and my enemy the next; I have found men professing a true belief in the Scriptures, but when put to the trial of their faith, I find they are weighed in the balance and found wanting. I have heard many from their pulpit preach the truth of the Gospel; but when I have brought them to their own doctrine, they have denied in conversation the very things they had been preaching. And this I have experienced among all sects and parties of religion; so that I may say, I live in a world that I know not what religion they are of; for when put to the trial, they deny the very things they profess to believe. This is one reason why I say I live in the world unknow to me; another reason is the different principles I have met with in mankind, from the sincere friendship I have met with in some, and the ingratitude and cruelty I have met with in others: and from my general observations of the world, from the different conduct I see in men, it makes me at a loss to account for it; as I have seen as much difference in mankind, as there is between the angels of glory and the angels that fell. Thus the world has been a wonder to me all the days of my life; but now it is revealed to me why this difference is in men, which causes all my wonder to cease.

The following Letters, sent to the ministers at Exeter, I was ordered to take out of my writings, opened at the Neckinger, and lay them before the public.

A Letter, which I sent to the Rev. Mr. Pomeroy, July 11th, 1796.

Rev. Sir,

I will now give you the meaning of the mystery I told you of, in as small a compass as possible. You may think me simple in my manner; but the wisdom of God is foolishness with man; and the wisdom of man is foolishness with God: for as high as the heavens are from the earth, so are God's ways above man's ways, and his thoughts above man's thoughts; therefore we must become fools for Christ, if we will win souls to Christ, as counted fools, but making many wise in our foolishness, is the wisdom of God made manifest.

You may remember that I told you, my *Father's House* was a *Type of the Nation;* and in what manner I was sent to it. As I told you the particulars I need not enlarge, but come to the purpose. The Lord will cut short his work in righteousness, and make bare his arm on his holy mountain; he will come as a refining fire, and as a fuller's soap; he will go on conquering and to conquer, till he hath put all his enemies under his feet: every proud heart must become humble, and every lofty look become low; for the lion and the lamb must lie down together: and till this is accomplished there will be wars and fighting among us. We are threatened with the sword, plague, and famine, that those who have shewed no mercy may have judgments without mercy: mercy is God's darling attribute, but judgments are his strange work: and strange are all his works here; for his wisdom is hid in the great deep, and his paths are past man's finding out. Be not faithless, but believe; for the heavens are gathering blackness; the thunder bolt of God's word is threatened us: the harvest of the

Lord is now approaching, and it is time for the ploughers to overtake the reapers, lest we say with the Jews of old, "The day is come, the harvest is ended, and we are not saved." The Spirit and the Bride say, come: let he that heareth say, come; for the end of all things is at hand. Let not men be mockers, lest their bands be made strong: for I have heard from the Lord God a consumption, even a determination upon the whole earth.

Think not this Letter my inditing; for it is not. The Lord grant that you may be a MOSES *in the gap*, to make up the breach for the Children of Israel. I trust you will be a wrestling Jacob, till you become a prevailing Israel, to turn away the fierce anger of the Lord; for it is already kindled; for the cries of the poor have reached to heaven, and vengeance is threatened for the cruelty of man. All souls are mine, saith the Lord; and all souls alike will fear, till judgment is turned into victory. We are threatened with a fatal harvest: may the Lord in his mercies prevent these judgments! There is no time to be idle: may we not perish through unbelief! I have stronger grounds to build on for my faith, and fear, than ever I told any man: the Lord is a God hearing and answering prayer. The Lord grant you may awake, as one out of sleep. "Awake, my Shepherd, saith the Lord, lest I kindle a fire in my anger, and a wrath in my fury that shall burn to the nethermost hell." But if ye awake, O Zion, and put on your beautiful garments, O Jerusalem; then shall your light break forth as the morning, and your righteousness appear as the noon-day sun; and God, even our God, will give us his blessing.

These are the promises; these are the threatenings. I am clear of the blood of all men. There is nothing covered, but shall be made manifest; there is nothing hid, but will be made known: for what hath been done in the secret chamber will be

revealed on the house top. The night is far spent, the day is at hand, it is time to awake and be doing.—

I remain, with the greatest respect,
Your humble servant,
JOANNA SOUTHCOTT.

When the above letter was copied off, the following answer was given me, which I added as a postscript to the letter:—

"If by the wise men I am mocked now,
Like Herod's fury I'll fulfil my vow;
And trembling now expect the coming stroke,
Like Herod's fury, when the wise men mock'd."

Rev. Sir, if you wish to know on what foundation I build, to write in this manner, I will conceal nothing from you. I have written as I was commanded, and trust to your goodness to weigh it deeply; for the Lord will be inquired of by the House of Israel.

The following Letter was sent to the Rev. Mr Pomeroy, February, 1797.

REV. SIR,

You said you could not believe that it was consistent with the wisdom of an all-wise God to foretel me the death of the Reverend Lord Bishop. In this you make good the Bible—"the wisdom of God is foolishness with men:" but I must come to the purpose. Will you trust a person whose honour or fidelity you had never tried? Would you entrust any one with a thousand pounds, that you had never tried with as many pence? He that is faithless in that which is least, will never be

faithful in that which is most ; but he that is faithful in that which is least, will be faithful in that which is most. Would it be consistent with the wisdom of God, to tell us wondrous things that were to come, when there was no appearance of them, and think we should give credit to them, before we had experienced the truth of his words in lesser matters? No: therefore it might well be said that the wisdom of man is foolishness with God. True it is: for the wisdom of man could never prevail upon me, in ninety-two, to leave my work, and go to my sister, and write that what was revealed to me was coming upon the whole earth, had I not experienced before the truth of the Spirit in little things,—and greater things, that would take me many sheets of paper to repeat, the undeniable truths I was foretold by the Spirit, before ever I was told of prophecies, or a word of the kind reached my ears. One trifling thing I shall mention: I was told what was in the hearts and thoughts of men concerning me, and told the man I should go to, and he would own the truth. I did, and the man, to his astonishment, owned it was true. He is now in the city. But he said it was the devil told me of it; and the same he saith by my prophecies; yet he owns he believes me to be a good woman. How inconsistent with reason to believe a good woman can always be conversing with the devil and perfect in obedience to all his commands! Well might it be said in my writings —" I say, the heavens may sure smile here, to see the heads of men!" Do you believe that Abraham's faith would lead him to believe he should have a son in his old age, and after that to offer him up by the command of the Lord, if he had never experienced the truth of the Lord in many things which were never penned? Would the Jews believe that they should be preserved in the flames, if they never proved the truth of the Lord

before, in things which were never left on record? We know not in what manner the Lord strengthens the faith of believers: faith is the gift of God, and not of man.

Now I will come to another of your observations. You marvelled how I heard these things; and why it was spoken in verse; as you said, the prophets of old prophesied in plain words. I will answer. The reason assigned to me is, that the Bible was made by the Spirit of Inspiration, and it will be explained, as to the mysteries it contains, by the Spirit of Revelation, therefore is the last book called by that name. In the first chapter you mention is the truth now fulfilling, and deeply explained in my writings. You will find the time draws near of the fulfilment; but as you fear to trust me, I cannot trust you with the meaning of all the mysteries explained. In theRevelations, it is said, "I am Alpha and Omega, the first and he last;" then now consider what God made man at first: perfect in holiness, perfect in happiness; and, to do it at the last, he his about to accomplish it.—

Now, Reverend Sir, I shall come to some more of your own words. You said that the Gospel of Christ was plain to be understood; can you explain all the meaning of our dear Redeemer's words? He said he came not to destroy the Law of God or the Prophets, but to fulfil them: "this generation shall not pass away till all is fulfilled." It is 1797 years agone, and all is not yet fulfilled. He said—"None is before nor after another; none is greater or less than another: but he that is greatest amongst you let him be your minister; he that is chief amongst you shall be the servant to you all"—

I remain, with the greatest respect,

Your humble servant,

JOANNA SOUTHCOTT.

The following Letter was sent to the Rev. Mr. Pomeroy, February 20th, 1797.

Rev. Sir,

With what words shall I begin to convince you that I am still ordered to trouble you with letters, till you are convinced it is the Lord's doing, and marvellous in your eyes; but you will be ready to answer me, "unless I see, how can I believe?" And you have offered to search out the truth and judge for yourself. I grant it—but I will answer you, as our Saviour did the leprous men, "were there not ten cleansed, but where are the nine?" are there not six warned, but where are the five?

I have sent letters to four ministers, but received no answer from either. This confirms my writings, as well as the truth of all nations; as you may remember, the first time I spoke to you of the writings, in ninety-two, I told you that one of the visions was the fruit that was fallen from the trees; and I thought the Lord said to me, "take it up, and open the shells; but thou shalt "not taste of the fruit thereof: it is fallen; it is not good." I opened it, and it was like French nuts; but they were dead and withered, and a black veil round them. I was ordered to look up; and I saw berries like potatoe berries. I was answered, "when that is ripe it will be good." I awaked with my dream, and it was answered—"couldest thou look into the hearts of men, as I do; thou wouldest see them as dead and withered as the fruit; for which reason the Lord will "visit the earth in his fierce anger." Now I have been ordered to try the fruit; and I find it like my dream; for the ministers I have sent to plainly shew, if I am going to the pit of destruction, by saying the Lord saith, when he hath not spoken,

a sin of the blackest dye, they will not give their-selves the trouble to convince me of my error: but if I had forged letters in the king's name, they would have been ready to search out the truth, by his command; ready to obey, and punish me for so doing. Then are not our Saviour's words verified?—"Strict to observe the ordinance of men, "and forget all the inward ordinance of God; "doing despite to the Spirit of God; and saying we want not the knowledge of the Most High." But you will be ready to say, my pen is harsh in condemning. Sir, I grant it; this is the measure they judge me by; and so I shall measure it back again.—They have judged me unheard; and I shall measure to them the same. This is the word of God. But I will ask pardon of the Rev. Chancellor Nutcombe; as I have not heard that he hath been in town since I sent the letter; and having a careless servant, that acted strangely about the letter, I know not whether ever she sent it. You said that all the ministers were branches in Christ: to your words I am now answered—"ask him who did come to me that I refused to hear; then how can they be branches in me? Now see the mystery clear." Can you remember the words I read to you in Mrs. Taylor's house?

"Awake, my Shepherd, saith the Lord;
Once more I say awake;
Or all shall see the flaming sword,
That I shall surely shake.
For, like Jerusalem of old,
Your shepherds are asleep;
The wolf may come and steal the fold,
For they no watch do keep."

And is it not so now? Then what have we to fear? If there be any credit to be put in the newspapers, the truth of Italy is fulfilled already,

perfectly as it is sealed up in your hand: but I do not credit the report, and think it like putting the Reverend Lord Bishop Buller's death in the paper before he was dead, and the next week contradicted; but it was true before the year ended. Just so do I believe it will be by Italy; but do not think the words are so soon fulfilled. But nothing will awaken the Ministers, till you are awakened to awaken them. I may as well write to stocks and stones as to them. I ask your pardon. A clear conscience cannot be condemned. It grieves me to the heart, to see and hear how eager every serious mind and humble heart is to have the writings proved, and the carelessness and coldness of the ministers. I have troubled you with a long epistle; but this I am ordered to do, that you may weigh every thing deeply; and when you are convinced, awaken your brethren. I am sorry to be troublesome, but you will find there is cause enough.

I remain, with the greatest respect,

Your humble servant,

JOANNA SOUTHCOTT.

A Letter sent to the Rev. Mr. Pomeroy, December 17th, 1797.

Rev. Sir,

That I might not be too troublesome to you, I have deferred sending to see you till the end of the year, that you might be a clear judge of the writings I sent to you in the Spring sealed up, as you doubted, like Thomas; unless you saw you would not believe that all my writings were from the Lord; then now I may say unto you, as our dear Redeemer did unto him, see and believe. In your own hands I put two seals, not to be broken but in the presence of ministers; the one

in *June* 8, 1796; the other in 1797. Thus hath the Lord dealt with you, as he did with Thomas, that in seeing you might see, and in hearing you might understand. When you see the seals broken, and the truth before your eyes, will you say, my Lord and my God has thus wisely done, to remove your doubts? or will you say it is the wisdom of a simple woman; to foreknow what will come upon the earth? If the former, it is now high time to know what the Lord hath said, and what he hath spoken concerning us, that ye may not do despite to the Spirit of God, and say we want not the knowledge of the Most High; if you judge the latter, bring forth your arguments, shew your strong reasons, why you believe the Lord will suffer a woman's words to come true, to say the Lord saith, when he hath not spoken, and seal up in his name what are his decrees concerning every nation upon earth. If I do these things of myself, my sins must be of the blackest dye: and will no minister search out the truth, to know whether it be right or wrong? Does not this plainly prove that professors of religion are like the Laodiceans, neither hot nor cold, but lukewarm? Can you blame the sheep for being dead hearers, while the shepherds are like the deaf adder, that stoppeth his ear and will not hearken to the voice of the charmer, charm he ever so wisely? I have written to six ministers; four have remained silent. This verifies the truth of my writings, as well as the truth of the nation; as I was foretold before ever I sent you a letter, that they must be convinced by you; now I find it true, and marvellous in my eyes, how ministers can read the letters I have sent them and never concern theirselves whether it be true or not, but pass judgment on what they know not. Is it not written, the Lord will be clear when he judgeth? Then can man be clear, to judge a thing he is ig-

norant of? This neither the Law nor Gospel will allow; yet so I find man. Therefore I must appeal to you; for unto you it is given to know the mysteries; but from them it is hid.

I remain, with the greatest respect,

Your humble servant,

JOANNA SOUTHCOTT.

A Letter sent to the Reverend Archdeacon Moore, June 19th, 1798.

Rev. Sir,

You may be surprised to receive a letter from one that you have treated with scorn and contempt; and were I to act in a spirit of my own, I should never trouble you more, but leave it to other ministers to search out the truth; as I am ordered to go to Bristol, and publish the things that are hastening on. As you and the Rev. Chancellor Nutcombe have refused to hear me, to know what foundation I have for my faith and fears, I am now commanded to go to Bristol, and there make public the letters I have sent to you both. If you find your conduct blamed abroad, as it is at home, do not blame me, but blame yourselves; for I am told, in my writings, that my being disobedient to the commands of the Lord will be more fatal than it was to Eve. If Paradise was lost by the woman's disobedience, it must be regained by her perfect obedience. It is explained to me in the following manner:

" MAN with his MAKER may contend,
As ADAM did at first:
I gave the WOMAN unto him,
And thereby came the curse;
Then sure my wisdom it must fail,
If I can't find a way
To change the wind, and turn the gale,
And like the serpent lay

Close to her breast, in ME to trust,
And so to free the score,
And make the serpent lick the dust,
And hell's infusion roar."

Say no more, that the woman beguiled you, and ye did eat, and cast the blame on your Maker, for the woman, when ye were ready to copy after her in disobedience; but now she is brought to true obedience, ye will not copy one step after her. If you judge me a lost sheep, judge how many sheep are going astray after me, as the truth of my writings hath drawn many believers; and as every year fulfils my writings, so every day believers increase. The reason why I have troubled you with this letter is to let you know, if you find yourselves blamed by other ministers abroad, that you had not searched out the truth, blame yourselves and not me; for I assure you, I do not go in one step of my own. You may marvel, as Adam did, why the Lord had given him the woman, that caused his fall, and cast the blame on his Maker, for copying after her: and will you now cast the blame on your Maker, for chusing you to judge for yourself, and you refuse to obey? Then bring forth your arguments, and shew your strong reasons, why you would not obey, if you judge it from the Lord; and why you did not try to put a stop to it, if you judged it the disorder of a confused brain:

For tainted blood will always spread,
And tainted brains the same;
If wrong disorder's in the head,
You ought to stop the flame.

Judge for yourself, that ye be not judged of the Lord: would you not blame a shepherd, to let his sheep be lost for want of his care? But now your care is too late for me; by the time this reaches your hand, I hope to be in Bristol: and whatever is the effect of my going, as you never

tried to prevent it, you have no one to blame but yourself. Yet my soul feels for you, knowing the threatenings pronounced against the carelessness of the ministers: for I shall conclude my letter with the words I put in the hands of the Rev. Mr. Pomeroy, in 1796.

" Is this the way my sheep are watch'd,
Left to the shepherd's care?
The wolf to drag them in the pit,
And left to perish there?
Then now my anger who could blame,
If it should heat and burn,
And, like the Gospel, say to all—
To England I shall turn?"

The Gospel it was taken from was the chapter read in the Fast—" Think not these Galileans sinners above all, because they have done these things." I am sorry to trouble you with this letter; but must leave it to your serious reflection, now can you blame yourself, or me?

I remain, with due respect,
Your humble servant,
JOANNA SOUTHCOTT.

A Letter sent to the Rev Chancellor Nutcombe, in 1799.

Rev. Sir,

You may be surprised to receive a letter from one you have judged too much beneath your notice to answer the former I sent you; but as I see mankind so bold with my character, as to say I am out of my senses, I must be bold to answer for myself, and intreat the favour of your proving your words; not as a blind man judges of colours that they never see, or like the mad, confused world, that is throwing the law and gospel out of doors; and as they are filled with their own opinions, without knowing what they judge,

which neither the law of God or man will allow to convince mankind of this error, the Lord said I will go down and see whether these things are as they are come up before me. The Lord did not want wisdom to know, but it was spoken as a pattern for man to walk by.

Therefore was it said of Mr. Pomeroy, two years before ever I sent him a letter, that the laws of the Lord were written on his heart; and I will prove, in the presence of all the learned, that he hath acted thus far as though they were; which is an honour to the church; for were it not for his conduct, all other religions would cry shame on the church, as Sir Egerton Lee did, who asked me if I had been writing in this manner for seven years, and not written to the ministers? I said I had; but they judged me out of my senses, and refused to answer my letters. He said, that was harsh judging, and unchristian-like: and had he the pleasure of knowing the gentlemen, he would wait on them himself; as he judged it a duty for ministers to prove by what Spirit I wrote; and stop my hand, if not of God. Here his observation is just; and of the same opinions are all other religions, and condemn the church for not doing justice, to search out the truth; as many judge it of God, and marvel how it came to pass, if not so; others judge it from the devil, and that chance makes it true; others judge it from myself, that have given up my mind more to learning than ever any minister upon earth did; but Sir Egerton did not judge so weakly; he knew it was too wonderful for a woman's head.

Now, Sir, if you and the Rev. Archdeacon Moore will prove your Bibles true, and my writings not of God, in the presence of two or three ministers, I will ask both your pardons in the public papers, as all is now made public, for troubling your honours with such letters; but if

you cannot, you must say, "the Lord hath chastised us, and we are chastised like bullocks unaccustomed to the yoke; we cannot answer one word of a thousand,"—neither do I believe you can, out of ten thousand.

Now, Sir, if you condemn my writings, when you have seen them, I will give up all to your superior judgment; and wherein you will blame me, I will blame myself; but if you persevere to judge a cause unheard, and murder my character, which you do not know, by saying I am out of my senses, marvel not if I persevere to clear my innocence.—

For bold I see mankind with me,
And I'll be bold with man;
You say my senses they are lost,
Then prove that they are gone.

Will you say as Felix did to Paul, too much learning made thee mad? Then, like Paul, I answer—most noble Sir, I am not mad—and now I tell you what will in the end be the language of your hearts:

"We judg'd her senses to be gone;
"But surely ours were lost:
"'Twas but the sand we built upon;
"'Tis she the rock can boast."

On what rock do you judge I build, to have my enemies to be my judges? I must intreat an answer to this letter.

From your humble servant,
JOANNA SOUTHCOTT.

A Letter sent to the Rev. Mr. Pomeroy, in December, 1799.

Rev. Sir,

As I have received no answer from you, I suppose you mean to run the hazard of another year

if so, I mean to go abroad, which I was ordered not to do, till I received your answer; and your silence is an answer, that you mean to see further events; which I cannot blame in you, Sir. As I see and hear the ministers are so careless, that they do not concern theirselves to know whether the Lord hath spoken or not; but another year will convince them, if the Lord hath spoken by me.

I am now ordered to send to you a copy of the letter I put last spring in the hand of the Reverend Archdeacon Moore. As half is not yet fulfilled, you will see more of it in the 1800. I have sealed it up with three seals, as I sent it to him; but it is copied out as you can read it: but I must beg the favour of you, Sir, not to break the seals till the end of the year, unless you judge it prudent to shew it to the Archdeacon Moore.

I have sent in some of my letters what is hastening on the ensuing year, as unbelief is so likely to abound. I must beg the favour of you to take care of all my letters; for you will find it the Lord's doing, however marvellous it may appear in your eyes. If I stay two years, as Mr. Taylor hath engaged for me by that time, I believe the writings I have put in your hands will truly convince you it is of God, and no enthusiasm of a disordered brain: for now mockers are begun, and they will bring down the judgments that are threatened. So let no man complain of the times; but let all men consider that they have been mockers: and our bands are made strong; the judgments of the Lord will be carried into victory over us.

I have sent you these letters, as I was ordered to send to you the copy of the other; and if you judge prudent to wait longer, you must have the truth in your own hand, to see it plain if it be of God.

I hope I shall not be called to trouble you any

more till one year is past; and if not till the expiration of one year, I know strange events must take place, before men will believe the strange things that are said in my writings, so very different from all men's opinions upon earth: as they judge that the second coming of Christ is the day of judgment; but it is said to me, it will be a thousand years and more before that time; that Christ will come in the power of his spirit to dwell in the hearts of his believers; and all unbelievers will fall with their master: and these days are drawing nigh at hand; but, till ye see signs and wonders, ye will not believe. I must conclude with saying I am sorry to see the unbelief of mankind: we know not what a day may bring forth.

I remain, with the greatest respect,
Your humble servant,
JOANNA SOUTHCOTT.

A Letter sent to the Rev. Mr. Pomeroy, December 3d, 1799.

Rev. Sir,

Some of your questions I must beg leave to answer. You asked, if I judged myself so great a favourite of heaven, as to think the Lord had sent a curse over the land, because men had despised my writings. To this I answer, not for my sake, but for his great name's sake, to prove the truth of what he had spoken and threatened. If things are of God, he is as good as his word. No man hath despised me, but my writings it is that they have despised; and if they came from God, it is to his Spirit they have done this despite.

But you say, Sir, the working of miracles follows prophecies. Here are our Saviour's words verified — "Faithless generation, unless ye see signs and wonders, ye will not believe!" Then come to the Marriage Supper of the Lamb, and

ye shall see greater miracles than was wrought in Cana, at the marriage there: for the water shall be made more than wine.

You say, Sir, you fear I shall not resign to the judgment of men, if they condemn my writings: I should say they were out in their judgment, as my writings came true. To this I answer, if men meet according as I am directed to have them, and then condemn my writings, that they are not of God; they cannot be true; for I am promised that the Spirit of the Lord shall be poured out upon them, and that the candle of the Lord shall shine bright amongst them: then shall the light break forth as the morning, and the truth be as clear as the noon-day sun; for then will the Lord shame all that have shamed me, and confound all that confounded me.

God is not slack concerning his promise; so I will rely on his word, and resign to the wisdom of men, when they meet, as the Lord has appointed. To the judgment of twelve I will give up the whole; but not to eleven; for I as much believe my writings are of God, as I do the Bible: and eleven men cannot convince me to think otherwise; but twelve men will, if they meet together, and say they do not think it is of God; and that I am certain will never be the case. I am ready to meet any ministers, and tell them what strong reasons I have for this unshaken faith.

You say, the Lord never acts inconsistently with himself. Sir, I grant it: and in all my writings he hath spoken more consistently with his wisdom, goodness, mercy, and truth, than ever I heard any man judge him in my life. And now I am ready to stand the trial, and prove the truth of what I say, or wait the event of another year; but that I am ordered to give up to your superior judgment.

I must conclude with saying I believe my wri-

tings came from the Lord; and he hath fixed for me a Judge and Jury; and so will I submit to be tried; and till I am condemned by them, I shall judge myself an innocent woman, greatly wounded in the house of my friends. I am sorry to trouble you with so long an epistle; but I am ordered to answer all your objections, and could not do it in a smaller compass.

I am, with the greatest respect,
Your humble servant,
JOANNA SOUTHCOTT.

Another Letter sent to the Rev. Mr. Pomeroy, March 23d, 1800.

Rev. Sir,

You may be surprised to receive a letter from me, after saying in my last letter, that I meant to go abroad for two years, if my writings were not now proved. But what man appoints God disappoints; I find I cannot go one step, in myself, to do any thing; I must stay to see the event of what I have written. And what, shall I see nothing but sorrow surround me on every side? Already I hear the cries of the poor, complaining they are starving to death, for want of food. It is almost incredible to believe they can keep life in the manner they now live: every station of men are full of complaints, unless it be the rich and great: and when will these sorrows have an end? I am told, never; till ministers do awake, as men out of sleep, to search out the cause; which I am told, in my writings, is men's unbelief of what I have written; and ministers' neglect of not trying the Spirit, whether it came from God, or not. If men will not try the Spirit, God will prove the Spirit, by sending a heavier curse on the land, than is already sent. Severe

are the threatenings pronounced to me against mankind, as they so readily copied after the woman, in eating the forbidden fruit, when the Lord commanded that man should not; and now that the Lord hath commanded them to try the Spirit, whether it be of God, or not, they refuse to obey; and are not God's threatenings just? and will not his punishments be severe, if man will run contrary to all his commandments? I may say unto you, as Naaman's servant said unto him—"If the Lord had commanded him to do some great thing, would he not have done it?" And would you, Sir, not do a greater thing than is required of you, if you could stay the judgments that are already begun, sooner than run the hazard of having them come heavier over the land? Which I was told, on the Fast day, no prayers should stay the judgments of the Lord from coming heavier upon us, till the writings were proved. But I know you will be ready to say, you cannot prove them by yourself; and you may argue, hath the Lord chosen ministers that will not obey his call? I answer—"the Lord hath called, and no man answered; he hath stretched out his hand to a disobedient and gainsaying people: Israel do not know, my people do not consider, who it is that calleth, saith the Lord."

But you said, Sir, I remember, in your pulpit, that there were fifty righteous men in the Land; now you are at liberty to gain ten of them, or five; and I will gain the other; and let the truth be tried. If you cannot, then say no more that there are fifty righteous men, if you cannot gain five to come forward in so deep and weighty an affair. For I now say unto you, as I did in a letter a few weeks ago to the Rev. Mr. Tucker, I now speak boldly, and affirm, if I do not write by the Spirit of God; no man ever did, since earth's foundation was placed; the same Spirit

that inspired them to write the Bible, in the beginning, hath inspired me to fulfil it, in these last days, beyond the reach of human learning: I am lost in wonder, how it is possible that ministers are silent to such letters as I have sent them. In my letter to the Rev. Mr. Tucker I called them fools and slow of heart, to judge that a woman had done all this of herself, and they not put her to silence; yet no man asketh me by what authority I do these things; if they did, I am ready to answer.—

I must entreat your answer by the bearer, a woman whose honour you may depend upon, and will faithfully speak the truth of what you should think proper to send, whether you judge it prudent to run the hazard of another harvest; if so, great I fear will be the murmuring in our land.

I am, with the greatest respect,

Your humble servant,

JOANNA SOUTHCOTT.

The answer that Mr. Pomeroy returned to this letter was, that my senses were deranged, and that I wrote blasphemy.

To Mr. Pomeroy's answer I sent the following Letter, March 25th, 1800.

Rev. Sir,

I am sorry to be so troublesome to your honour, as I own I have been; and were there a possibility of my believing there is a God that can deal with his creatures as you think, I may be deceived in whom I have believed, and judge my writings; as Sir Egerton Lee did, from the powers of darkness. But as you say men have refused to be my judges in so deep and weighty affair, I must beg the liberty to judge for myself.

You say, Sir, that my senses are deranged, or I should never keep on writing so. To this I an-

swer—were Noah's senses deranged in warning the antediluvian world of their destruction, so many years before it came, and build the ark while they judged him an old fool for doing it? I may write of the long contentions of all the prophets; and how they were judged, and what befel their judges; but all this you know already.

I must now come to the purpose; you told Mrs. Boucher that I wrote blasphemy. I must entreat the favour, Sir, that you will be so kind as to tell her wherein I wrote blasphemy; and I am ready to answer for myself.—Yet I own it is generous and kind in you to say it, if you thought so; but my soul shudders at the thought, and much more of the act. I must beg to answer for myself, that there is not one, I believe, upon earth, who hath higher thoughts of the Holy Trinity than I have; and before I can judge them as low as I find mankind do, I must firmly believe the Bible is as strong enthusiasm as men judge my writings. Do mankind judge the Lord another such as theirselves? If so, they may judge me a good, mistaken woman, that have spent my time in fasting and prayers, to know the will of the Lord and obey it—and hath the Lord heard my prayers in silence, as the ministers receive my letters, and, when they broke silence, returned their answers in anger? But can I judge my Maker so? God forbid: the Lord judge between man and me.

I require no favour of any man, but to tell me faithfully, as ministers of the Lord, what Spirit they thought hath so powerfully visited me, for eight years past. This petition they refuse: but their words, like swords, go through my soul; and I may say, with the prophet of old, "My heart is broken, and all my bones shake." I own, the ill treatment I have met with from men, is enough to make me deranged in my senses: and did I think I should receive such from the Lord,

I should say with Job, "Oh that my days were to an end!" and with the prophet of old, "Cursed be the day wherein I was born!" But I still hope to meet with a wiser judge than man; one that is clear when he judgeth, that he may be just if he condemneth.

I return you thanks, Sir, for all the trouble you have taken on my account. I do not condemn the innocent with the guilty. I must own, you have acted, in every principle, as a minister who wishes to give just and true judgment, to prove the spirit, and try it. You have owned you were ready; and had other ministers done the same, my sorrows would have been at an end; but now I fear they will continue till I go down to the cold chambers of the grave, which my soul longs for, in hopes of meeting a better and a juster judge than man.

I am not ignorant of what I am doing; I do not marvel at the times, that our land is so bowed down with sorrow and distress on every side, seeing the unfeeling hearts of the ministers, to know there must be some cause, unknown to them, that hath laid so heavy a burthen on the land, and upon my mind and heart; and they will not give theirselves one hour's time nor trouble, to search out the cause and free the load that lies so heavy on my spirits. I may say with David, "Lord what is man, that thou regardest him! Could I be clear that my writings were not from God, I would never take my pen in hand to write more on that subject; and what I have already written I would commit to the flames. But my soul trembleth at the severe threatenings against myself, if I am disobedient to the heavenly calling: I must sin against light and knowledge.

I must conclude with saying, that I do not wish you, Sir, to trouble ministers any more on my account; I find I must bear my own burthen, till

the Lord is pleased to take the cause in his own hand, and undertake for me.

I must beg the favour of you, Sir, to send by the bearer, wherein you judge I have written blasphemy; for the Lord is my judge, at whose judgment-seat I wish to appear, sooner than the judgment-seat of men: for I see, man is but man; but the judge of all the earth will judge right; so I wish to fall into the hands of God, for great are his mercies; but let me not fall into the hands of men, in whom I find no mercy, justice, nor equity; but unjust judgment, judging as blind men do of colours—but what they know not now, they will know hereafter.

I remain, with the greatest respect,

Your humble servant,

JOANNA SOUTHCOTT.

When I had ended the above letter, I was thus answered by the Spirit:

"Now thou hast ended thy letter, be thou comforted; I will not leave thee comfortless. I said his answer would determine the harvest, and perfectly so shall it come, as I shall shew thee in the night. Thou hast appealed to the judge of quick and dead; as man hath refused to judge for thee, thou must be a judge for thyself. This harvest is to determine thy judgment, that I am not a man to hear in silence, neither will I return thy petitions in anger. This harvest shall come perfectly like thy dream: the floor shall be scanty, that shall break down the hearts of men, if thy writings are not proved before the time. If they are, I will fill your barns with increase. It is not for thee to know whether they will or not."

The writings were not proved before the harvest; and it followed bad, as it was threatened; and was burnt up by the sun according to the threatenings; and when the writings went out the following year, then the three good harvests followed as promised.

A Communication given in 1801, in answer to the different Seals which the writings were sealed up with.

" As different seals do now appear,
So different names I'll join them here;
And all shall find the marriage true,
By every seal brought to your view.
So let the learned judge the seals,
And then the mystery I'll reveal;
For when the King's Seal doth appear,
It proves to man his words are there;
And here they'll find my seals are come—
And judge it by the woman's hand,
That is more plain than any ring,
Such writings from her hand to bring;
Though all her lovers tried in vain,
Her hand nor heart could ne'er obtain;
The Serpent, twisted with the Dove,
Thought by such arts her heart to move;
The Lion and the Lamb appear'd,
To see if they her heart could share;
The ravenous Wolf and beasts of prey
Agreed to draw her heart astray;
The Vulture and the poisonous Snake
Judg'd they could make her heart to shake;
And there's no poisonous beast of prey
But hath been lurking in the way,
For to draw back her steady heart,
And tried to level there his dart.
But all these arts have proved in vain;
'Tis I alone her heart could gain,
And prove the victory is the more,
As others tried her heart to share.
Then who shall pluck her from my hand?
Let men and devils silent stand,
And tell me if it is not true—
And all your words bring to your view;
Then all must cry, " we're guilty here;
" We know we tried her heart to share;
" Or else, to foil her in the way,
" By every thought to gain the day."
So here the simple sons of men
Thought with her Maker to contend;
And they as well might climb to heaven;
For now they've tried by words were given;
But all their speeches I'll confound,
And all their towers I'll soon throw down,

And give this challenge unto men;
And then their towers I'll own shall stand.
Let twelve together now appear,
And meet my chosen Shepherd here;
And of one mind let all agree,
And prove from hell thy writings be;
Then I to man will give it up,
If there's twelve shepherds thus should drop.
But if their speech be divided there,
And all their words alike don't bear;
Then all their towers must sure fall down,
If they do vary in the sound:
And some will say it can't be from hell—
"We sooner judge it from herself."
Then sure their building won't agree;
For unwise judges they must be,
To think that e'er a woman's head
Such curious buildings ever laid,
As is as far beyond thy power,
As 'twas for them to build the tower.
Then will they answer, it came from man?
I ask them how their tower will stand,
When not one word he can make good?
I'll soon confound, if this be said;
But if together they'll agree,
To say, "we'll build another way,
"And all agree it came from heaven;
"To build our towers, can this be given,
"For us to climb so very high,
"And make our wisdom reach the sky."
Yes, there in wisdom you may boast,
And make the serpent lick the dust,
When you have prov'd your judgment clear
That others may not foil you here.
So for the present this I'll end:
In print let all these lines be penn'd;
For I will try the heads of men,
And see what knowledge is in them;
And if there's any I discern,
My knowledge he will soon pull down;
For though the good fruit hung so high,
The knowledge sure was on the tree;
And as the woman pluck'd it first,
That way the Serpent must be cast,
When I hand down the better food,
Then she must give you what is good."—

The following communication was given upon my going to Bristol. Mrs. Taylor wished me not

to go, but I told her I must go; and then they did every thing in their power to make me comfortable; to which I was answered—

" The words from thee was spoke by ME—
I will not stay thy hand:
I tell thee there's a mystery
You easy can't command.
Like Taylor's care, they'll find ME near;
So careful will I be;
I'll speak to all; for so't shall fall,
And they'll take care of thee.
For in my hands I all hearts command,
And every heart I'll turn;
Mark thou this day, to thee I say,
The father and the son;
The one did go the cost to know,
The other said he'd speak
Unto the man to take thee in—
The mystery there is great.

" So Taylor here shan't lose his care;
For him I'll do the same;
'Tis done to thee, and now to ME;
Then let my Gospel come.

". But I'll end here, and say no more—
But answer instantly,
The words by Dingels spoken there,
That was admired by thee:
Thy steady faith, as Dingels saith,
Will be admired by all,
When men do see the mystery;
For down the sands must fall.
The rock is come, it will be known:
For on it thou dost build;
No storms or tempests can make fall—
'Tis men their faith do spill;
They did at first, and now at last—
The woman foil'd you all;
But when you see the mystery,
Then judge of Adam's call:
Naked did he appear to be,
And hid his face away;
I told him there for to appear,
But what did Adam say?
" Naked I am,"—behold the man:
Then cast your shame aside;
For I'll appear to answer here—
The field is open wide.

Because you'll see the mystery,
How naked all will come;
Stripp'd of their clothing they will be,
That cover'd them so long.
Their wisdom great their pride did heat,
Their knowledge they did boast;
But when I come to rescue men,
Their clothing will be lost.
Then naked here they will appear,
But shame must pass away;
The joyful news, that all will hear,
Will make them boldly say—
The woman, see, 'tis done by she;
Let her accusers come,
Then they'll find none to cast a stone,
But own 'tis wisely done;
Beyond the skill of Satan's wheel,
Beyond the heads of men,
A thing to clear so perfect here,
Where shame can never come,
'Tis nois'd abroad, to all be't know'd,
But few men do believe.
Could'st they but see the mystery,
They'd find another Eve
Shall now regain:—was Abel slain?
Did I for man atone?
The woman's form must now be known
For to redeem her own.
But I'll appear to tell thee here
It is not done by thee;
The power of man would overcome:
And thou a coward be,
Did I not hold and now unfold,
To make thy anchor strong;
Thy sands they'd see like mans to be,
And thou would'st tumble down.

" So praise no more thy courage here,
Thy persevering faith;
'Tis I'm in thee, they all will see,
Or surely, like the rest,
Thy faith would fall, be it known to all,
When I let go my hand.
I bid thee for to own to all
How trembling thou didst stand,
So near the brink thou'dst often sink;
And wilt thou boast like man?
Thou answer'st, no: if I let go,
Thou hast no power to stand."

The following are copies of additional letters sent to the Morning Herald.

Another Address to the Public, from Joanna Southcott.

AS I have been informed, that applications were made to the bookseller for the book alluded to in the "Warning to the Bishops," inserted in the paper of Tuesday, Nov. 9, and that they expected the book to have been of the same title; therefore I take this method of informing the public, that it is "THE SECOND BOOK OF WONDERS" which is alluded to, that the Bishops are applied to, for to judge between the Rev. Mr. Pomeroy and me, from the letters which passed between us, in 1804. See 31st page.

When a methodist was informed of my being confined from seeing any of my friends till my trial, his answer was, that I had now fixed myself; as I might be confined for a hundred years, if I lived so long.

Another man laughed on reading the "Warning to the Bishops," and said, if he had the Bishop of Durham's place, he would not regard my threatenings.

When I heard these things, I reflected upon the conduct of mankind, and I thought that I might say with David,—"Lord, what is man, that thou art mindful of him!" I may say, near forty years my spirits have been greatly wounded and grieved by the perverse hearts of men; professors as well as profane; for, if I look at the conduct of the boasters of religion, I have not found one man among a thousand, who profess to be Gospel preachers, that have proved themselves Gospel believers.

" So now I plainly see the hearts of men, in chequered lines, lie open unto me."

To my thoughts I was answered, that the Lord hath been provoked with man in the same manner; and found it a crooked and perverse generation, that did not know the ways of the Lord; therefore, he would say of this nation, as he said of the Jews of old, that they should never enter into his promised rest, if they waited until the forty years, mentioned by me, were up; which will be next April, 1814. Therefore I am answered, that this is the Day of Salvation, if they will hear his voice: they must not harden their hearts, as in the days of temptation in the wilderness. " But now is the accepted time; now is the day of salvation: if they turn unto the Lord, he will have mercy upon them; and to the Most High God, for he will abundantly pardon them."—" The King's business requireth haste: for a quick work will the Lord do upon the earth. This is my strict command to thee, that my answer to their words must be put in the newspaper, that I may be clear from the blood of all men. Let the newspapers be kept; for they will all find the Prophecies true—for blessings, or judgments, according as men now act; for I shall trifle with man no longer; neither bear with their putting it off to a future time."—This is the answer of the Lord.

JOANNA SOUTHCOTT.

Monday, Nov. 15, 1813.

The following very extraordinary article was received yesterday, with a request for its immediate insertion in our paper:—

A Fourth Letter of Prophecy, by Joanna Southcott.

TO THE PUBLIC AT LARGE.

My former *Letters of Warning* have roused various passions in men, and some public comments. Among the latter I shall notice a letter in the Stourbridge paper of the 12th instant, signed EPHRAIM, wherein he advises me to "make a friend of his Satanic Majesty; as he may lay his frightful paw upon me;" therefore he advises me to "court his favour—speak kindly of him; for it is good to have a friend wherever we go."

I shall answer him from the words of Solomon —"*A fool's bolt is soon shot; the soul of the wicked desireth evil; and wisdom is too high for a fool.*" But he who thinks to find a friend in the devil will find himself deceived. I put no trust in man; then I certainly shall not put trust in the devil, who hath used his utmost endeavours to work in the hearts of men against me: and formed himself in men, to cast out floods of lies against me. I have not built upon such sandy foundation. Though the world laugh at my weakness, to believe that the Bishops will give themselves the trouble of coming forward and pass their judgment as required; I put no more trust in the Bishops, as men, than I do in their chariots or horses; but my trust is in the Lord of Hosts, who saith to the proud waves of the sea—Hitherto shalt thou go, and no further: who can say to the south, give up; and to the north, keep not back: who can make his people willing, in the day of his power. *This* is the FAITH that I rely upon—the ROCK of AGES, and the God of my salvation—that the gates of hell cannot prevail against; and *this* is the FAITH that our Saviour

said, in his Gospel, was like the wise man, building his house upon the rock, that the rain descended, and the floods came, and the winds blew and beat upon that house, and it fell not; for it was founded upon the rock: and this is the ROCK, which I have built upon; and therefore *my house will not fall;* but those who have built like this foolish man, will find their houses to be built on the sand; and great will be the fall thereof.

This is my answer to the newspaper—to let them know, that my trust is neither in men nor devils; but in the Lord, whose knowledge and peace are past man's understanding.

And now I am ordered to put in the newspaper a part of a Prophecy given to me yesterday, *for the public at large:*—

"I tell thee, that the *ensuing year* will be such a year as never was seen in England, since it was a nation; for, if my commands are obeyed, that I send blessings to the nation, such as were never experienced before; yet Satan's weapons will be strong, with rage and fury, to fight in men, till, like Sodom and Gomorrah, they will be destroyed, and swept away with the besom of destruction. But, from the days of NOAH, there is a *longer warning*, to awaken those who are not so strongly filled with the devil against my coming to bring in my kingdom of righteousness and peace. Thy FAITH is given to thee as a gift of God, which the world can neither give thee, nor take it from thee: and they will find that *the sound of thy* MASTER's *feet is behind thee.*"—This is the answer of the LORD to me.

JOANNA SOUTHCOTT.

Friday, Nov. 19, 1813.

LETTER V.

Though the Bishops are silent to the request made of them, and the warning given them, that they will not come forward to support the work, if it be of GOD, or to confute it, if not; yet I am informed that one of the Bishops hath said, that I have done more mischief than ever an individual had done before.

I can scarcely credit the report to be true, that a Bishop should see it in this light, and not use his authority to stop the "mischief," when the power is put into his hands.

I shall answer such Bishops, as the King's Jester once answered him. When a nobleman sent a petition to his majesty, to crave his pardon for a third murder he had committed, the king said to his jester, "I know not what to do concerning this man: he hath killed two men before, which I pardoned him for, and now he hath killed the third." The jester answered, "No, he has not killed three men; he has killed but one." His majesty asked him how he could make out that. The jester said, "if thou hadst had him hanged for the first man, he would never have killed another; so thou hast killed the other two. "Ah!" said the king, "dost thou say so? then he shall never kill another."—To this I was answered—

"Now let the bishop be as wise as the king, or out of his own mouth will I condemn him; if he sees this mischief going on, and doth not stir to prevent it, when I have put it in his power, and he judge it is from the devil, he will find my anger kindled against him, if he still lets it go on. Will they suffer sin of the blackest dye to go on, and never stir one step to stop the torrent of this evil?

Then let them know that my judgments are just, to cut them off, as cumberers of the ground. If all should speak as thou hast heard of one, then out of their own mouths will I condemn them all: for they shall find that thou art in perfect obedience to my commands. And will they call this mischief? Then let them know my commands, which stand on record—be clear in judging that you may be just in condemning. And now to their consciences thou must appeal, whether they think it be right to see mischief spreading throughout the land, and they standing silent to have it so, when it is put in their power to prevent it? For, on one side or other the sin must be great; because they must know, if thy visitation be from the Lord, and they call it mischief in thee to obey my commands; then their sins must be great, for condemning my love in warning them of my coming to establish peace and righteousness on the earth. If this be despised, let them own the justice of my anger and indignation at the blasphemy that is daily spoken against my visitation.

" And this is my command to the bishops, if they wish to find favour in my sight, as I have invested them with power, and commanded thee to appeal to them, let them exercise that power I have put in their hands. This is my command to thee, that thou put my answer in the newspaper, that they may see the justice of my threatenings, if all be treated with silent contempt."—This is the answer of the Lord to me."

JOANNA SOUTHCOTT.

Letters of Prophecy, by Joanna Southcott.

LETTER VI.

Mr EDITOR,—I notice in your paper of the 26th instant, an answer to my letter on the 20th, respecting my faith, by a writer, under the signa-

ture of " A Methodist," who expresses himself to be the true Ephraim, wishing for instruction, and desirous of knowing whether my pretensions be a vain boasting of faith, upheld by applying the Scriptures to myself, or whether it be grounded on the Rock of Ages.

These inquiries are just, therefore I shall answer a wise man according to his wisdom. I shall first say, as our Saviour did to John the Baptist, when he sent his disciples to know if he were the Christ. He said, go your way and tell John what things ye have seen and heard; and in like manner my answer is to Ephraim, that I have experienced the truth of the spirit, which visits me from the year ninety-two to this day, of both pri vate and public events, concerning this nation and the surrounding nations; and these prophecies were first put into the hands of ministers from the year 1796 to 1800, for them to be witnesses of the truth being foretold. In the year 1801, I published to the world at large. In 1802, during the time of peace, I published what was hastening on, of the war that hath since taken place. And I can prove from my writings, how these events were foretold, when there was no appearance of them. Therefore I may say with the woman of Samaria, behold the man that told me all things: tell me, is not this the Christ, who hath thus far fulfilled his words, in the past, and now given me strength of faith to insert prophecies in the public papers, of what shall happen in one year, according as men obey or disobey what is required of them? If they cannot judge from the past, they may judge from what is to come; therefore mine is no boasting faith, without knowing in whom I have believed, but a faith fixed on the Rock of Ages, with strong and sure ground to rely on, that no one knoweth of but myself. The world must judge me worse than mad, to insert such things

in the newspapers, if I had not a full assurance that what the Lord hath said he will fulfil. I have shewn my faith by my works, and the gates of hell cannot prevail against me.

Now I shall notice another observation made by "A Methodist," where he says—"Would to heaven that myself and my brethren were invested with the authority of the bishops, and we would soon search out the truth." To this I am answered—

"Let him try his brethren, and he will find them like David's brethren, to condemn the pride of his heart; and like Ephraim, the pride of Israel to testify to his face: for they do not return to the Lord their God, nor seek him for all this: therefore, if he puts his trust in man, he will soon become like Ephraim, a silly dove without a heart; if he doth not put his trust in the Lord, and say with David, there is cause enough, (for he knoweth not what man is,) his brethren, like strangers, will devour his strength; therefore no trust can be put in man. But, if he be the true Ephraim, he will now apply himself to wisdom, and get understanding, and see that it is time to sow to yourselves in righteousness, to reap in mercy: break up your fallow ground, for it is time to seek the Lord, till he come and rain righteousness upon you; then I will not return to destroy Ephraim, for I am God, and not man, the Holy One in the midst of thee."

This is a prophecy given me for the true Ephraim, who wishes to be clear in judging, before he condemns.

JOANNA SOUTHCOTT.

Tuesday, Nov. 30, 1813.

The following was sent to the Morning Herald, but the Editor objected to its being inserted.

LETTER VII.

The following are the words of the Lord respecting the conduct of the Bishops.

" Two months thou hast been warning the Bishops; once by the private letter and book; to which they were silent; then I ordered thee to warn them in the public newspapers, and gave them liberty to come to thee; or they might have sent to Pomeroy, and ordered him to come to thee, to convince thee that thy visitation was wrong, if the language of his heart was different from what thou hadst been informed of by me; as then to his judgment thou must have given up; for this power I put in their hands. But, as they have refused either to come to thee, to judge for theirselves, or to send for him to decide the cause; I now tell thee, my appointed time is up; and my strict command is now to thee to call Pomeroy forward, to answer, between God and his own conscience, whether the words are true or not, that I told thee concerning him. For, as he said that the Lord would bring thee into judgment for injuring his character, he shall know it is I the Lord who bringeth him into judgment, to judge between the wisdom of man and the wisdom of the Lord. Know, he said it was through the persecution and persuasions of men that he was made to destroy the letters which I ordered thee to put in his hands. Then now let him look to the words of the Apostle. 1 *Cor.* i. 19.—" For it is written, I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent. The world by wisdom knoweth not God." He hath followed the wisdom of the world; thou hast rejected the wisdom of the world, to follow on to know the Lord: then

know it is written, Ye shall know the Lord, if ye follow on to know him. And now, by the different conduct of you two, shall the truth of this Scripture be established; to stand or fall. Therefore my answer must go into the public paper, that, as the Bishops have refused to come forward to be any judges of my visitation to thee, as it was required, so I now forbid them all from coming to thee, till thou hast had Pomeroy's answer. For it must now be decided between him and thee alone; and when thou hast made every thing clear before him; then let him pass his final judgment. And if he then say it is from the devil; then to his judgment thou shalt give up thy cause; and ask his pardon in the public paper, for disgracing his character, if he can prove that thou art wrong, and that he is right, in acting according to the wisdom of man. But this cannot be decided by letter: he must appear in person, and have every thing laid before him. But he will have none to contend with but thee only; and thou shalt have none to contend with but him only, until he hath decided, which is wrong, and which is right.

" And now, I tell thee, it will be fatal for him, if he now refuses to come forward, and judge for himself—to decide between him and thee: for in this he is called to judge between God and man. So that I have laid no heavy burden upon him, to contend with the great and learned, before every thing is made clear before him.—And now let him call to his remembrance the *Eleven Days*, that I said were in store, to stay my heavy hand; but he must not stay till they are up. This is my command to him. Let him hastily prepare for his journey, as soon as he receives the newspaper, which I have ordered thee to send to him. As the Bishops have not called him forward, let him know, I the Lord have

called him, *to decide the truth of the Prophecy, which I ordered thee to send to the Bishops.*"

This warning is given from the Lord to me.

JOANNA SOUTHCOTT

Wednesday, Dec. 1st, 1813.

A Communication given, November 13th, 1813, in answer to a Text preached by the Rev. Mr. Pomeroy, in March, 1799.

1 *Corinthians* iii. 11. "For other foundation can no man lay than that is laid, which is Jesus Christ."

I was ordered to mark what follows the text, in the 12th verse—"If any man build upon this foundation, gold, silver, precious stone, wood, hay, stubble; every man's works shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's works abide, which he hath built thereupon, he shall receive a reward. If any man's works shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire."

The ANSWER *of the* SPIRIT.

"Now I shall answer thee from this chapter, and begin from the building. See the different ways it is placed by the Apostle. GOLD is one thing; but know what is said of gold—dross may be found mixed with the gold, when it is tried by the fire; and so a man's faith may be fixed upon the foundation of my Gospel, that no man can lay another foundation for his redemption, but by pleading my merit and mercies, to come and die for the redemption of man. Thus a man's faith may be built upon the Gospel, as gold; yet when it comes to be tried, like gold, by the fire, there is some dross may be found amongst it, unless it

be the true gold, that retaineth no dross. Now come to SILVER, which is of less value, yet it may be a mark of some faith; as ye see in the world at large, and among the professors of religion, who say they believe that Christ came to die for the salvation of man, and that all was finished when he expired on the cross. Here the silver will not bear the fire, without much dross appearing, when I bring them back to my Gospel—that I came to seek and to save that which was lost—that by the fall MAN was lost—that I should come again and restore that loss—that I should take out of my kingdom all that offended and did wickedly—that I died to overcome the world, and bring in the redemption of man—that I should send the Spirit of Truth to warn before my coming—that the Comforter should come, that should abide with you for ever. Now, where men have not this faith, the fine gold is become dim, and the silver is mixed with dross. But now come to the PRECIOUS STONE. There is no dross there: there is the PEARL OF GREAT PRICE: there is the ELECT PRECIOUS: there is the FAITH fixed upon the Rock of Ages: there is the FAITH fixed, as I said in my Gospel, of a man's building his house upon a rock, that the storms beat, and the winds blew; but it fell not; because it was builded upon the ROCK; and that rock was CHRIST—who was with Moses in the wilderness—who smote the rocks, and the waters gushed out—who sent the manna from heaven, and brought them that were obedient into the promised land.

"These were types and shadows of the first. And know, I have explained to thee already why the *Beasts* were ordered to be offered up, as sin-offerings, and as peace-offerings; and why I rended the kingdom from Saul—because he did not destroy the *Beasts*, as I commanded. For thou knowest, as a beast, Satan's curse was pro-

nounced, in the form of a serpent, to be above every beast. But when I come to bring in my kingdom; then those who wish to preserve the *Beast* and have him remain will have my kingdom rended from them, as I rended the kingdom from Saul. For as I ordered a Lamb to be slain, and the blood to be put on the posts of the doors, that it might be seen, when the destroying angel went through Egypt, when I delivered the children of Israel from the hand of Pharaoh, that these stood but types and shadows of the end. And know from my Gospel, I came to be the Lamb slain from the foundation of the world: for as the blood of ABEL crieth for vengeance, so the blood of CHRIST crieth for reconciliation; therefore it is written by the prophets that the blood of bulls and goats will not do; then said I, lo, I come, in the volume of the book it is written of me, to do thy will, O God. Then let them look to the creation, what was the WILL of GOD, when he created the WOMAN; what was the WILL of GOD, when he pronounced the curse upon the serpent, for betraying the woman. When the eyes of men's understanding are opened this to discern, and their faith is become like thine, they may say, he that trusteth in the Lord shall be as Mount Zion, that cannot be moved: for as the hills stand round about Jerusalem, so the Lord standeth round about his people, that the gates of hell shall not prevail against them—that he carries the lambs in his bosom, and gently leads those that are with young—that whosoever come unto ME, I will in no wise cast them out—that I am the VINE, and ye are the BRANCHES; and if ye abide in ME, ye shall bear much fruit: for I died to overcome the world, and raise up my true friends and followers in the last day; and then shall I freely give them all things.

"This is the FAITH that is compared to the

precious stone, built upon the foundation of my Gospel, which is CHRIST, the Rock of Ages, prophesied of by all the Prophets, that is spoken of in my Gospel, confirmed by the Apostles, and shewn to John, by visions, in the Revelations; and this is the ROCK that I have given thee FAITH to build upon, that the gates of hell shall not prevail against.—

" And now come to the following words— " WOOD, HAY, STUBBLE: every man's works shall be made manifest." Then now I ask thee, what is the use of wood? Thou sayest, for many things: it is good for building; it is good for shipping; it is good to make husbandry; it is good for the fire; all kind of uses wood may be put to; so that the wood is of use in various ways. But now I ask thee, what is the use of Hay? Thou sayest, for bullocks and horses; but of no use for christians, unless it were in a time of famine, they might contrive to eat that, instead of nothing. But as to the stubble, it is good for nothing but for fire, or to be cast as dung upon the earth.

" Then now I shall answer thee. Like HAY is my Gospel become to mankind; for so great is the *famine*, throughout the nation, of the true sense and meaning of my Gospel, what I spoke of the end, when I come to fulfil it; that I now tell thee, the fine Gold is become dim, the Silver is become dross, the Precious Stone is mocked and despised, the Wood remaineth to set it on fire; which is now raging with the fury of hell, to destroy the Precious Stone; and my people are fed with hay and stubble. Thus will it be proved, when every man's work is tried; and therefore I shall kindle a fire the other way, to destroy the stubble; but the hay may remain to feed those whom thou hast compared to the beasts, for want of knowledge, wisdom, or understanding: because in this manner my people have been fed,

by men's keeping back the truth of my Gospel, what I spoke of the end. For this is the day that shall declare it; because it is revealed by fire—by the fire of my love; by the fire of mine anger shall every man's works now be tried, of what sort their faith is: but those whose faith abides, which they have built hereupon, according to my Gospel, and what I have revealed to thee, they shall receive a reward of their faith.

" And now I shall come to Pomeroy. He will suffer loss; because he burned the work that was delivered to him. In this he suffered the loss of his honour at the first; and thou knowest not what he hath suffered in the loss of his peace of mind; but what thou knowest not now, thou wilt know hereafter.—But as the words are spoken by the Apostle, so shall it be unto him: he himself shall be saved; yet so as by fire: he hath suffered the fire and indignation of mankind; and thou knowest not what fire he hath suffered within, through fear and jealousy. Thou knowest thy own sufferings, when the fire hath burnt two ways in thy heart, with faith and fear: thus the heart knoweth its own bitterness, that a stranger doth not intermeddle with. So thou canst no more judge of his heart, what different passions have been working there; or what fire, through jealousy, he hath felt, any more than he knoweth what thou hast felt. But now let him awake as one out of sleep; let him see how the fine Gold is become dim; and the Silver become dross; that he hath not discerned the Precious Stone; and therefore he burnt the works that were delivered to his hands; and thereby he suffered the loss he complained of. This let him discern and turn unto ME; then he will find I shall turn unto him; and he shall be saved by the fire of my love; because he suffered this loss by the fire of Satan's malice, which he worked in men against

him without, and the temptations laid strongly within.

" Now come to the following words—" Know ye not that ye are the temples of God, and that the Spirit of God dwelleth in you? But now I ask mankind, how they will prove that the Spirit of God dwelleth in them, to will and to do of my good pleasure; that the pleasure of the Lord hath prospered in their hands? For I now tell thee, when men come to be *this Temple of* GOD, that the Spirit of God dwelleth in you, then my Spirit cannot be rejected, nor can my will be refused.

" If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

" And now I shall answer thee, the meaning of these words. Know I have told thee, from my visitation to thee, that the Spirit of God dwelleth in thee, because I have brought thee conformable to all his will, to obey every command I have given thee; and my commandments are holy, just, and good, to the everlasting happiness of mankind. But now come to the unbelief of mankind. How are the words defiled by men! how are they set at nought, as though they were from the devil! This is defiling the temple of the living God, where my Spirit dwelleth within. And let them discern further, how the rage of hell hath worked in men to be loving and making of lies, to defile thy character. Such I tell thee I shall destroy; because I have said, that thy life is wholly dedicated to ME; and in thee I shall do all my good pleasure. Therefore let no man deceive himself; if any man among you seem to be wise in this world, let him become a fool, that he may be wise; which meaneth, to acknowledge his own folly, wherein he erred, trusting to the wisdom of the world; then he will clearly discern that the wisdom of this world is foolishness with God: for, as it is written, he

taketh the wise in their own craftiness; and again, the Lord knoweth the thoughts of the wise, that they are vain; therefore let no man glory in men. And now I ask thee, what glory *he* hath to boast of in men? And yet I tell thee, in their craftiness they are now taken; which will be to their own shame and confusion; because the living must lay to heart what the dead hath done; because I have already revealed to thee in what manner the craftiness began, and by whom.

"And now come to the following chapter, which Hows was directed to.—

"I know nothing by myself; yet am I not hereby justified; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart: and then shall every man have praise of God."

"I shall answer the meaning of the words. It is not every man in the world that can or will have praise of God, in this judgment; but let them discern the words—The time is come, that the Lord hath revealed to thee "the hidden things of darkness, and made known the counsels of the heart." So that these men, who come forward to pass just judgment, as I have commanded by thee, to be clear in judging, and just in condemning, and to judge between man and man, as I have made known the counsels of the heart; these that assemble together to pass just judgment, in the manner I have directed, they will all have praise of God. And therefore he may say with Paul, "It is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. He that judgeth me is the Lord." Thus far the Apostle's words are verified in him; because, thou knowest, I have judged him from his temptations, from his persecution, and from the craftiness of the wise; and

as I have judged him, I will now justify him, if he condemn the wisdom of the world, by his own folly; to caution every one to be careful how they trust to the wisdom of the wise, who trust to their own wisdom. And now let him look to the chapter through—" That ye might learn in us, not to think of men, above that which is written. Let no one of you be puffed up, for one against another:"—for thus pride brought on the contention; because they were puffed up against him."

The answer of the Spirit, why it was said that the Mysteries were hid from those I had been writing to in 1797.

" Now I shall answer thee, why it was hid from them;—because of the pride of their hearts, who boasted of their wisdom, their learning, and their greatness; and I knew with what contempt they looked upon one that was so mean and low as they judged thee: and therefore they judged the Lord another such as theirselves, without considering that my ways are not as man's ways, nor my thoughts as man's thoughts: for as high as the heavens are from the earth, so far are my ways from man's ways, and my thoughts from man's thoughts. And therefore it was hid from them, to bring down the pride of men. Let them look to my humility, when I took man's nature upon ME: but how was my humility scorned by the rich and great, and by the learned, who boasted of their wisdom! Therefore, marvel not in thy heart, that I should bring their wisdom to the ground, by concealing from them any knowledge of my ways, or my goings, before I bring it like the noon-day sun before them, that they may acknowledge they could not trace my footstep: for to them it was hid, as in the great deep; and my paths past man's finding out: then, what have men to boast of? Know it is written, " Let not

the wise man boast of his wisdom, nor the strong man boast of his strength; neither let the rich man boast of his riches:" for riches have wings and fly away: and to him that I gave knowledge and strength of understanding, to trace my footsteps in many things, but see how soon he lost his strength, and became weak, like other men! And know the others, who boasted of their wisdom and learning, where is their wisdom gone now! Can men of wisdom plead in their behalf? In thy heart thou answerest, no: then let them come to my Gospel, and acknowledge that, without ME, they can do nothing; that every good and perfect gift must come down from the Father of light, in whom there is no variableness nor the shadow of turning: and, to prove the truth of the Scriptures, I said it was hid from them.

Isaiah, xxix. 13—16. "Wherefore the Lord said, forasmuch as this people drew near me with their mouth, and with their lips do honour me, but have removed their hearts far from me, and their fear towards me is taught by the precept of men; therefore behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, who seeth us? and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, he made me not? or shall the thing formed say of him that formed it, he had no understanding?"

"This I tell thee men have been trying to do: they have been turning of things upside down; for they have been placing good for evil, and evil for good; they thought to hide their counsels from the Lord, thinking none saw them, or heard

them: but as none can hide his counsel from ME, I have revealed their counsel to thee, and how they wanted to make thee say, he that made thee, and revealed my will unto thee, had no understanding. Thus men have tried to make the language of thy heart, that thou shouldest condemn thy Creator, as they have done; to say the Lord could never have formed things in this manner; because there was no understanding in his goings, in the manner thou art directed. And this is the language thou hast heard to day, from the man who calleth himself *Ephraim;* and who advised thee to make the devil thy friend; but I tell thee, such men's destruction is sure, without hasty and bitter repentance. I shall frustrate the tokens of such liars, and make such diviners mad, and turn their wisdom back upon their own heads, and make their knowledge foolishness. *Isaiah*, xliv. 25. For I tell thee, the most hardened sinner upon earth, that doeth the will of the devil in all things, thinking thereby to make him a friend, they will but find him the greater their enemy; *because I shall give him full power over them.* Therefore I tell thee, Satan's suggestions, to come in that manner and work upon the minds of men, thinking they shall be favoured by making Satan their friend, will only kindle my wrath and indignation against them, to give them wholly into the power of their adversary, which is the devil.

" So now let such fools take care, for I have shewn them what their end will be: for many such fools will now arise. Know in what manner Satan pleaded with thee, how great thou shouldest be in hell, if those worshippedst him; and so in like manner will he now plead with many, to harden them on in sin. Therefore it is written, " woe to the inhabitants of the earth and the sea, for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." So marvel not in thy

heart that he worketh in men to persecute thee: and this persecution will increase.

"But now I shall come to the chapter, where these mad diviners are mentioned. From the words of the Prophet ye may see the end. Let men begin the chapter, and read it through.—And now come to the last verse—"That saith of CYRUS, he is my shepherd, and shall perform all my pleasure, even saying to Jerusalem, thou shalt be built; and to the temple, thy foundation shall be laid."—Here were things spoken of CYRUS, as a *Shadow* then to the JEWS; but the *Substance* remains for THE END: the fulfilment of CYRUS was never yet accomplished. And to bring men to discern the Scriptures clearly, I have spoken many things of the Archdeacon and the Chancellor's being convinced of their errors, which thou hast been stumbled at; because they are no more, and were not convinced. But know I have spoken of them two ways; and one way thou hast seen fulfilled by the dead; and I now tell thee, the other way, *thou wilt see it perfectly fulfilled, by an Archdeacon and a Chancellor*, to blame their conduct, as I told thee they would blame themselves. So what was not fulfilled in them, thou wilt see fulfilled in others: and so they will find from the words of the Prophet, in the xlv. chapter, what was not fulfilled by CYRUS will now be fulfilled. For now they shall look unto ME, and be saved all the ends of the earth. Thus will I go on, till the words of the Prophets are accomplished: for I said I came not to destroy the Law of God or the Prophets, but to fulfil them. And let them see what I spoke in the Gospel, of the Son of Man, of my Stewards, and of my Servants.

"And now I shall come to the words of the Prophet, and bring it back to the Jews and the Gentiles. *Isaiah*, liv. 5, 6, "For thy Maker is thine husband (the Lord of Hosts is his name)

and thy Redeemer the Holy One of Israel, the God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God."

Isaiah, l. 1.—" Thus saith the Lord, where is the bill of your mother's divorcement, whom I have put away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have you sold yourselves, and for your transgression is your mother put away."

Isaiah, li. 17.—" Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out. There is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand, of all the sons that she hath brought up."

" Now come to the *Revelation*, the last chapther—" The Spirit and the Bride say, come: and let him that heareth say, come: and let him that is athirst, come: and whosoever will, let him take the water of life freely."

" Now I shall answer thee from these Scriptures, and bring it back to the Jews, and bring it out to the Gentiles, as ye call yourselves of the Gentiles, without knowing what stock ye sprang from.—But now come to my sayings, that I said I came to fulfil the words of the Prophets; and come to the words of the Apostle:

Galatians, iv. 1.—" Now I say, that the Heir, as long as he is a child, differeth nothing from a servant though he be lord of all."

Hebrews, i. 1, 2. —" God who at sundry times and divers manners, spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the world."

Titus, iii. 6, 7.—"Which he shed on us abundantly, through Jesus Christ our Saviour: that being justified by his grace, we should be made heirs according to the hope of eternal life."

"Now I shall answer thee, from these Texts of Scripture, which I ordered thee to bring together. I have already explained to thee the meaning of the Prophet's words—"the Lord of Hosts is thy husband:" but now I shall call thee back to the Jews; for there ye may come to the shadow; because I was born of the Woman, without an earthly Father. This men may place to the Jews, without considering that she was espoused to an husband; therefore she could not be called according to the words of the Prophet; and yet, I tell thee, from the Woman's being put away, saying, where is the bill of your mother's divorcement? this alludes to the Jews, as a shadow of the beginning; for, through unbelief, my mother was put away as an adultrous woman, being divorced For though I have ordered thee to bring these chapters together, yet, I tell thee, they have not one likeness; because one alludes to the Jews, the other to the Gentiles. For as an adultrous woman, being put away from her husband, the Jews through unbelief put away my Mother; and it was for their iniquities that she was put away. Therefore, it is for the transgression of the Jews, and for their unbelief, that my Mother was put away from them, as not being acknowledged by them. For, when I came, there was no man; when I called, there was none to answer; because they did not believe the report, that I came to redeem Israel; or that I had any power to deliver them. For, though I rebuked the winds and the storms; and the seas gave up to ME; though I walked upon the seas, as upon dry ground; though I worked miracles, by the fishes, to fill their nets that they broke; and though I fed five thousand with the

five loaves and the two small fishes; yet all this was but as stink in their nostrils—forgotten, like the miracles I wrought in Egypt: and though I made the blind to see, the deaf to hear, and the lame to walk; yet all my miracles were despised by them; they went on like the children in the wilderness, who murmured, because they were not immediately delivered, and brought into the promised land; as they expected that an immediate deliverance should be wrought for them, without having any trouble or difficulties themselves; or without being put to the trial of their love, a trial of their faith, or a trial of their obedience, they expected to be Abraham's children, and to have the promise made to Abraham and Isaac and Jacob, without having Abraham's faith, Abraham's trial, and Abraham's obedience. This they expected in the wilderness, and went on murmuring and complaining, till they provoked me to anger to destroy their fathers, who came out of Egypt; for which reason none but Joshua and Caleb, that came out of Egypt, ever possessed the promised land. Yet I did not return the iniquities of the fathers upon the children, but brought them into the land of Canaan. Here let them look to the wilderness, how I smote the rocks and the waters gushed out; how I sent manna from heaven, and they were fed with angels' food; yet, for all this, they were unthankful; but expected great blessings, that I should shew in love to them, while they shewed no love to me; therefore I destroyed them in the wilderness.

"Here was I their SPIRITUAL GUIDE, their SPIRITUAL TEACHER, by the hand of Moses: and I came down in the bush amongst them, to shew myself to Moses their teacher; but when I saw the perverseness of their hearts, and knowing the temptations they had from the devil, after trying man for more than four thousand years, I took

man's nature upon ME; I became flesh and blood to dwell with men; and like man I became an infant of days, to be born of the woman. Here I became in all things like man, to suffer temptations, to suffer persecution; to resemble man's weakness, by hiding myself. All this I have done, to be a judge of the infirmities of man, that I might be a judge of what man had to go through, and a clear judge of the different conduct in mankind. Thus as man I took his nature upon ME, in the FLESH; but not in the SPIRIT. And as man I became the prophet—I clothed the heavens with blackness, and I made sackcloth their covering, when I found myself despised and rejected of men; I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting.

"Thus as MAN I bore all the reproach of man; and I bore it all for man, that I should come again in power to destroy the works of the devil. Therefore all shall wax old as a garment; the moth shall eat them up, because they have kindled a fire that compasses theirselves about; with sparks of fire, walking in the light of their own fire, and in the sparks that they have kindled: this shall they have of my hand: they shall lie down in sorrow.—This hath been already to the Jews; because they walked in the light of their own fire; and rejected the fire of my love to come and undertake man's cause for him, to become flesh and dwell with them. But this wisdom, this mercy, this goodness, and this love to mankind, were despised and rejected; because they did not look to their everlasting happiness; neither did they consider the shortness of time, how soon the moth would eat them up, and how soon they might go down with sorrow to their graves—to meet the master they had served, and the devil whom they had obeyed. Therefore I told them their dangers, in my Gospel; I told them the dif-

ferent rewards to the righteous and to the wicked; I told them I came to seek and to save that which was lost; that I came to be a light to mankind, for their everlasting happiness in time and eternity: but they refused to walk in the light; and the fire of my love was despised by them; so I left them to walk in the sparks of fire they had kindled themselves: for I told them the destruction that should come upon them, that their holy city should be destroyed, that they should be scattered in all nations. This I told them should be their end, if they rejected my offers of love, to gather them together, as a hen gathereth her brood under her wings.

"But know what I said to my friends and followers—who is among you that feareth the Lord, that obeyeth the voice of his servant? For I said, as a servant I came amongst them, to be a servant to mankind, and to do the will of my Father: for, as a servant doeth every thing to wait upon his master, to make him comfortable, to take the trouble and burthen from him; so did I come amongst mankind, to take the burthen and load from them, which is the burthen of sin and sorrow. And therefore I said, they that walked in darkness, and had no light, let them trust in the name of the Lord, and stay upon their God: for he that was near that justified ME, was near to justify my friends and followers likewise; and therefore I told them, that the Lord would be with them, as he had been with ME: for they should be assisted by my Spirit and my Power: and my power I gave unto them, by the Holy Ghost; and I filled them with love for ME, as I was filled in love for them. Thus did I do unto them that hearkened to my voice: and they went on in my likeness, to give their backs to the smiters; for they did not regard the reproach of men. So in one likeness, when I took man's nature upon ME, my faithful friends and followers

took up the cross to follow ME, and went on bearing the reproach of men.

Then now, who is he that contendeth with ME? let us stand together. Who is mine adversary? let him come near to ME. For now is the time when my adversary shall be destroyed; and those that walk in the sparks of their own fire, which is of anger being kindled by the devil, such will be destroyed by the fire of my anger; because theirs is kindled by the fire of hell; but those that are kindled by the fire of love shall now be saved by the fire of my love.

"And now come to the following chapter, *Isaiah* liv.—"Hearken to me, ye that follow after righteousness; ye that seek the Lord, look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged; look unto Abraham your father, and unto Sarah that bare you; for I called him alone, and blessed him, and increased him."

"Now let the wisdom of the world appear,
And let the wise men answer here,
How the true HEIRS can ever come?
Is Abraham mentioned here alone?
Did not the WOMAN bear the SON
That they were all to look unto,
As well as Abraham, they must know?
Because the ROCK it first was ME:
I gave them faith, you all may see;
And in old age I gave a son,
To shew what I for FAITH had done.
When their OBEDIENCE had been tried,
It was to Abraham, 'tis applied,
That he should offer up that Son—
And in his heart the deed was done.
So there's the PROMISE at the first,
That in the end I'll make it burst.

"So now the JEWS they must appear
To own their MOTHER mention'd here,
That I was born to set them free,
An Abraham's promise for to see;
But does the promise stand alone?
No: 'tis the WOMAN bore the SON,

That they are bid to look unto—
I speak to Gentiles and to Jews:
The MOTHER she must first appear
To bring the ISAAC,—men, see clear;
But after Isaac he was bound,
Know then a wife for him was found,
To bring the Heirs I said I'd bless,
And so on Jacob it should rest.

"These are but shadows past and gone;
For, like the autumn, all became
To have these leaves to fly away;
The trees stript bare, you all do see,
And scarce a leaf doth now appear,
But what seem dead and wither'd here.
But I have told thee, like the spring,
These leaves again to man I'll bring;
For they shall all bud out anew,
And men shall find my words are true.

"The Esaus I shall all destroy;
The Jacob's I shall now enjoy;
And so the Josephs shall appear—
The banish'd prisoners now I'll clear;
Because my wonders shall come on—
Thou'st felt my power, thou'st felt it strong,
Which is but cords of love to thee.
When thou wast filled with jealousy,
No God in power could now appear,
As in the Scripture's mention'd there,
The bowels of the earth to shake;
Because that way I said I'd break—

"For the pillars of heaven shall be shaken, and the foundation of the earth shall tremble.

A part of this book is copied from the Sealed Writings, and the remainder from answers given by the Spirit at the time when the book was writing, and taken from Joanna Southcott's mouth by me, ANN UNDERWOOD.

Witness, JANE TOWNLEY.

December 3, 1813.

[*Price One Shilling and Threepence.*]

THE

BOOK

OF

WONDERS,

Marvellous and True.

Entered at Stationers Hall.

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1813.

(Price One Shilling and Ninepence.)

THESE WONDERS first began to me from the account of the sudden death of the Rev. Mr. Pomeroy, vicar of Bodmin, which was stated in the London papers.

After that I received two letters, one from Plymouth Dock, dated August 23, 1813, with the following account, copied from the West Briton, or Truro Advertiser. "Melancholy event. — On Tuesday last, the 17th, when the judges, &c. had proceeded in order to Bodmin church, to attend divine worship, previously to commencing the business of the assizes, they were detained for nearly a quarter of an hour by the Rev. Mr. Pomeroy, vicar of Bodmin, who was to read service, not being ready. When he came into the church there appeared something hurried in his manner; as he opened the prayer-book, he said to the Rev. Mr. Kendel, the sheriff's chaplain, 'I fear I shall not be able to go through the service; will you assist me?' Mr. Kendel politely offered to take the whole duty; and as Mr. Pomeroy was taking off his surplice, for Mr. Kendel, he staggered, and would have fallen, had not Mr. Kendel caught him in his arms. He was immediately conveyed to his house, and medical assistance procured; but unfortunately it was only to ascertain that he had expired."

The above account was confirmed by another letter I received from Exeter, of the death of the Rev. Mr. Pomeroy; and for whom I felt great concern and sorrow, which the readers will soon find why I should be so grieved for him, if this book should fall into the hands o strangers.

The following day I received a letter from a friend at Birmingham, as follows: —

" As I was preaching, in our room, a gentleman came up and accosted one of our believers with saying, ' Well, what does Mr. B. think of it now? Mr. Pomeroy is dead, who was to bring Joanna to her trial.' After I returned home I must say that I gave no credit whatever to it; as such floods of lies in every respect are cast out against us; but on reading the Traveller paper of Saturday, this morning, I find the account of his death fully confirmed. I was certainly startled, in that I thought he would live to see the awful trial."

On hearing the confirmation of his death, I was grieved to the heart, as I was left to my own thoughts, and my own feelings; and, from my own feelings, I was ordered to return them an answer, which I did in the following manner:

Dear Friend, August 25, 1813.

My spirits have been greatly agitated ever since I heard of the death of the Rev. Mr Pomeroy; and I have been left to my own ponderings, and my own feelings, concerning him, which, I must say, are great: and I wish all the friends to be careful how they speak or judge of him; for this I wish them all to consider; his calling first was as one alone, in the beginning of the year 1796; and the events of the years were put in his hands. He acted faithfully; he stood stedfast; and strengthened me to go on; as he acted in every step as I was foretold. He went to the Chancellor ********* and the Rev. Mr. *******, and many other ministers, to try to bring them forward with him; but as they said they could not judge from what Spirit I was visited, they refused to come forward with

him; so that he stood stedfast alone by himself; and by his judgment the writings went out in the world; and there he stood the judge alone; and as the books were printed, the first year, I sent them to him. So that he stood stedfast till the ending of the year 1801, that his name was mentioned in the Book of Letters. Then other ministers (not those that he had invited to come forward,) hearing that the writings had been put in his hands, began to mock him and abuse him; and I was informed, that they complained to the bishop against him; so that his persecution was great, which he had not fortitude to bear; and the fear of losing his honour amongst men made him begin to waver and fall back; and seeing the peace at the end of the year, which he judged, like others, would be an established peace, and knowing the contents of the letters I had put in his hands, how great the wars would abound, and what destruction would take place in Spain, which at that time there was no appearance of, that these things would take place, and the mockery of men, caused him to stumble and fall back; and having bad advisers in his friends, he went from one error to another. Therefore, in pondering these things over, how strongly men and devils worked with him, to cause his fall, after standing so stedfast six years, and acting with every faithful and upright dealing during that time; and then to change, as though he was another man, to turn an enemy against me, to burn those letters I had put in his hands, because the truth should not appear, which caused the strife and contention between him and me, as I was ordered to reprove him: all these things worked together a strong feeling in my mind and heart, to pity the man; and to love him on account of his first conduct, and to pity

his weakness in his last; as I was sorry he did not live to clear his honour, by acknowledging he had acted wrong, in not returning the letters committed to his care, or acknowledge the truth they contained. I was answered concerning my own feelings for him, of love and pity; though I could not help blaming his conduct; yet still in my heart I felt a love for the man, which I was answered, that the Lord's feelings were the same — to pity his weakness, and have mercy upon him.

I can only give the letter in part, as I did not keep a copy of the whole, not knowing it would ever go in print; but I was ordered to point out the following pages from the Explanations of the Bible, for them to draw their judgment: from page 174 — page 249 to 256 — page 266 to 272 — pages 280 and 281 — and page 244. And the following passages: —

Page 249. — " Here's a type stands deep for man,
And * * * * * * * must the Trial stand;
Or else the Trial, all will see,
Will be brought round to judge of he;
Then how can ever he appear?
His honour he can never clear."

Page 254. — " In justice he must now appear
To prove the truth was never clear,
If he his honour now will free.
He's compass'd round, I now tell thee,
To act in honour as a man;
Therefore the Trial he must stand."

Page 270. — " Some will believe, and will not grieve
To see the end appear;
While others flee like * * * * * * *
With trembling and with fear.
They'll hear the end, mark how't doth bend;
The ending now is come,
And * * * * * * * in security
Thought all from him was gone.

But now he sees the end of thee,
He cannot shun thee here;
And perfect so the end will be,
When I in power appear:
They'll find, like he, they cannot flee;
Their honour so is lost."

Page 263. — " He must appear the whole to clear;
For I'll ne'er give him up.
His honour I can never clear,
If now I let him drop.
So he must stand as I command,
And all must stand the same:
" We never will give up his hand"—
His promise all must claim,
For to appear the whole to clear;
For I shall all go through.
And as my Bible doth appear,
The ending all shall know."

Page 269. — " They mock my Bible as 'tis plac'd,
And so they mock their Lord;
Then they must fear when I am near,
As * * * * * * * fears will be.
From types and shadow I shall clear
How all the end will see."

Page 254. — " And this is done by my command,
And so the Trial he must stand;
Then he shall fall to rise again,
If he come forward to contend —
It is the woman caus'd his fall,
And prove his honour clear in all,
Before the woman he betray'd:
And now she'th cast it on his head;
And so his honour here is lost;
But when the truth to him doth burst,
He'll find his honour rise more high
Than e'er before it here did lie;
And see his standing more secure
Than 'twas before for to endure;
Because his standing is by ME,—
The woman's innocence shall free
The every fall that is in man,
That now the Trial bold will stand.
So thou of * * * * * * * grieve no more:
Cans't thou believe thy God is here,

And will not justify the man,
If to the Trial he do come,
And there confess his every guilt,
The way at first his fears he felt?
Then I will surely free the man:
In Adam's fall he now doth stand.
So here of * * * * * * * I shall end:
Deep are the lines that thou hast penn'd;
I tell you deep as none can see
The type of * * * * * * * and of thee
A thing that I did first ordain,
To bring the fall now back on men;
And when that men do see it clear,
They must confess the man did err,
To blame his Maker at the first,
As Satan's subtle arts did burst
Upon the woman at that time;
And man as weak they all must find,
As he was tempted so to fall:
And now let * * * * * * * judge the call;
And so from * * * * * * * I'll go on;
He stands a type to every man;
Because his honour I'll not clear,
Till he confess his Lord is here."

The reason I am ordered to put the above in print is, to shew how much they were stumbled at receiving this letter, as they could not reconcile what was said in these pages, that I had pointed out to them, concerning him; neither could they understand my letter, of my feelings, and the Lord's having love and pity for the man, as he was taken off in that manner, and had not lived to clear up the truth; but my spirits were too much agitated at that time to discern the judgment they drew; but from the judgment they had drawn from the pages, I had the following communication given me, to send them; as they had not discerned that the pages pointed out to them were in answer to his letters.

Sept. 3d, 1813.

"Let men discern the first letter I ordered thee to send to * * * * * * *, in 1804, to call him forward

to answer for the letters I ordered thee to put in his hands; then they must discern what was his answer—calling thee a deluded woman; denied having any letters of thine in his hands; or having any writings, or papers of thine. Here let men discern how he tried to shun giving any answer to the truth that I ordered thee to demand of him; let them discern how he tried to shun having any knowledge of thee, but from the insulting letters he said he received, and wherein he complained thou hadst abused him; how strongly he desired ***** to prevail on thee to desist from troubling him. Here men must discern, from his letters, how much he tried to shun the truth's being brought to light, that was put in his hands; and this they must compare with the answer I gave thee, that it was in vain for ******* to shun the truth, or to prevail upon man to persuade thee to keep silence; because their honour as well as thine were both brought into disgrace by him; for if they were vindicating thy character, and thy visitation as being from the Lord, and thus publishing to the world; if they did not demand of him to come forward with the truth, I ask thee, how could they appear? Could they prove they had acted with justice, or with honour, as upright men, that stood between God and men? For, as they believed thy visitation to be from the Lord, they must disobey the command of the Lord, if they desisted from troubling him with letters, to find out the truth; and therefore I said it was in vain for ******* to try to flee, to shun the call that was of men; if he would clear his honour, he must come forward to acknowledge every truth; for there was no other way, that his honour could be cleared.

"Therefore men must deeply discern his letters,

and how much he complained of the loss of his honour; which I told thee I should repair, if he came forward as a man of honour, to acknowledge every truth. Thus they must compare the communications with his letters, and then they will see on what conditions things stood.

"Now come to the beginning: when he first fell back, in 1802, what ways he acted! what arts he used! thinking to gain his honour amongst men by destroying the truths put in his hands; and the very way he went to gain his honour, at the first, was the way he lost it; and so they must discern, at the last, had he come forward by my commands, either by writing to acknowledge all that had been put in his hands, that he had received them, that all was true, as thou hadst enumerated, but said he was sorry, through unbelief, that he had been prevailed upon to destroy them; yet he would acknowledge he had received them. Had he done this, as I demanded of him, either by letter or appearing; then I should have freed his honour, according to my promises, and cast the blame on his faithless friends, who did not discern, that in a cause like this, where any one came forward in the name of the Lord and to prophesy in his name; that the testimony of Jesus coming is by the Spirit of Prophecy, that is now given to warn that the end is at hand; and to prove the truth of the mission the prophecies of events were ordered to be put in the hands of the ministers. And now I ask mankind, how a minister, that is an upright man, standing between God and his people, can justify himself before God and man, if he refuses to take the letters, that he may find out the truth, whether the woman be visited by the Lord, who is the God of truth, or whether she be visited by the devil, who is the father of

lies? Here let men discern deeply in what manner the command was given; and then let them look to my Gospel, and know what is written—'Believe not every spirit; but try the spirits, whether they are of God or not:' and know I said, that the Spirit of Truth should come to guide you into all truths. Now where are the preachers of my Gospel, who profess to believe in my Gospel and the fulfilment thereof, and do not discern that these commandments stand on record? And this is the duty of every minister, to act as ******* acted at first; for if thou hadst been visited by the devil, he would have had it in his power to stop thy hand in the beginning; because the events would not have taken place, that thou wast ordered to put in his hands, if they had not come from the God of knowledge and truth, who had power to fulfil his words: And therefore, by his wisdom and his prudence, he would have soon found out if there was deceit; and that way he would have stopped thy hand. And this was the duty that every minister ought to have acted in; because I warned them of false prophets, and of true ones; or how could the Spirit of Truth come to guide you into all truths, and teach you things to come, without prophecies being given? But how are these things to be sought out, if the ministers, like careless shepherds, will give themselves no trouble to search out the truth, and try the fruit? Then how is my Gospel obeyed by them? They can no more answer to my Gospel, that they act according to my commands, that they are faithful shepherds, and teachers of the flock, who refuse to search out the truth, when it is put in their power to do it—such can no more answer to the scriptures, in the end, than ******* could answer for himself, when the truth was demanded

of him, to justify himself in keeping it back. Therefore he could not appear to come forward and cast the blame on thee, but if he appeared to clear his honour, it must be to own the truth, and blame himself for listening to the wrong advice of men; and then, from the bible, I should have cleared his honour amongst mankind, to prove he had acted as a faithful shepherd that cared for his sheep, and as a faithful shepherd between God and man. If he had come forward with the truth, to clear himself, he would have found my promises true; but this I did not tell thee he would do; for know I told thee how much he feared to appear, knowing he could not clear himself of what he had done, without acknowledging every truth, which he thought would condemn him, and justify thy writings, that he had advertized came from the devil. But know my promise, that stands on record: he that confesseth his sins shall find mercy, if he forsake them to turn from the evil of his ways. Here I have shewn thee how I should have cleared his honour, had he come and repented; but they must discern, from his letters, how he contended of the loss of his honour, which I told thee he would never regain, without appearing to clear the truth; and they must discern deeply how much he wished to have all concealed and given up concerning him, that he might not be brought forward in thy writings; then they may understand my answer to his request—that I would never give him up, but all the truth must be brought to light and published concerning him.

"This was my strict command; then they must discern what I said concerning the trial being brought round to judge of him, if he refused to come himself; then let them see how the trial was brought round by the witnesses con-

cerning *******; then how I ordered all to go in print. So that, according to the words I spoke of him, saying, I would never give up the man, they will find are all fulfilled; for I did not give up to any request, that he made. And it was to try the wisdom of men, how they would compare the things together, that I ordered them to try their judgment, and draw their judgment from the communications; which no man could draw a clear judgment from, without going back to the beginning, to discern the letter I ordered thee to send; then to compare it with his answer, how much he intreated for all to be given up concerning him, that none of the truths might be made known, or published; then they must know that my answer was, never to give up to his request; but to have every truth tried and proved.

"Here I have shewn them the way that they must judge of the pages that I ordered thee to point out to them, that it was in answer to his letters, which I ordered thee to put in print; and here they may clearly judge the whole. But if his letters had been kept back, and not put in print, all would have stumbled, as ******* began; for they would not have understood the meaning of the words, saying I would not give him up; neither should the believers give him up, to the request that he made, which is the meaning of the words. Therefore the letters, that wounded thee to the heart, to see them in print when he was no more, I now tell thee will ease the hearts of many; because they cannot see clearly the meaning of the one without the other; and perfectly so my Bible stands—without clearing the ending from the beginning; comparing my Gospel with the Prophets; and the Redemption with the Fall; without weighing the whole together, men can draw no more judgment from

the scriptures, to understand them, and discern the fulfilment; than they could draw their judgment clear from what thou hadst pointed out to them; because thou didst never mention that the answers were given to his letters. And now thou must point out to them, from his calling at first, where he stood without conditions to be the man as I told thee that thy writings should go out by; and by him it was done; and where he stands without conditions, that they may discern what is spoken on conditions, that no man can draw a clear judgment of, till they have seen the end."

After this letter was sent, I took my book, and was reading the first letter I was ordered to send to ******* in 1804, when I came to these words, "***** believes my Visitation to be from the Lord; and in obedience to his command, he waited upon you. Now if you blame ***** for doing that, I must beg you will throw off your gown." On reading these lines, it struck so forcibly upon my mind that he had not; neither was he dead; and therefore thought to myself it was a thing done in mockery, by some one who had seen the book, and had placed his death in that manner, that he took off his gown, and did not go into his pulpit; and though I reasoned with myself every way of the inconsistency of my thoughts, that he would not suffer any one to do such a thing; and that they dared not do it without his permission; yet I could not get the impression off my mind. I told my thoughts to more than forty of my friends. They reasoned with me how unlikely it was for any such thing to be done; or that he was not dead; for it would have been contradicted in the papers; even if he had been seized with a fit and recovered, it would have been put

in the papers; and therefore no one could join with me in opinion, that any thing of the kind had been done in mockery; or that ******* was not dead. Their reasoning was strong with me every way; but still the impression was made so powerfully upon my mind, that there was no truth in it, but a thing done in mockery to me.

To my thoughts I was answered:

" Now suppose that he is dead,
As in the paper it was said
The way his death did then appear;
Wilt thou then see the mystery clear?
So now discern the way I warn:
If he be dead and gone,
As in thy thoughts thou still dost fear
'Tis mockery done by man.
For I have left thee to thy fears,
For ends thou dost not know;
But when the mystery is made clear,
Thou'lt find mankind is so.
For all thy thoughts call thou to mind:
Thou'st reason'd every way:
And yet within thou still art blind;
Because thou still dost say,
The way his death was plac'd by thee
In mockery might be done;
And fools together might agree
This way to mock thy hand.
And though thy reasonings have been strong,
'Tis folly to judge so;
And thou wilt know, before 'tis long,
In folly thou dost go;
To judge that man could do the thing,
Because thy words were plain—
" And so we'll mock her in the end—"
The simple sons of men!
Now thou discern how I do warn,
Though simply here 'tis penn'd.
But this I tell thee of mankind,
They'll judge so in the end:
And in thy judgment men do stand
So perfect like thy thought,
And unbelief is in your land,
The way that thou hast wrote—

Perfectly like thy thoughts of ******* when thou seest the likeness in thy letter, and the likeness of his death, how it was said he took off his gown, when he was in the desk. Here the likeness struck so deep upon thy mind, which made thee doubt of the truth of what thou hadst heard; because thou judgedst that in mockery a thing like this might be done, to place it from thy letter. And this is the perfect state of mankind, who are filled with unbelief: they judge that thou hast discerned from the scriptures that the redemption of man must take place; and therefore, in mockery they judge, that thou hast warned mankind: the time is at hand, thou hast seen from the Revelations, that a great wonder is to appear, before the end cometh, of salvation and strength of the kingdom of God, and the power of his Christ. This men judge that thou hast seen; and therefore, in mockery to mankind, to mock both God and man, they judge that thou hast placed thyself to be the Woman, to make the Revelations true: for so thou art judged and condemned by men, that it is in mockery what thou hast done; because thou hast discerned from the scriptures how to place it; and so they have judged from the fall, that thou hast observed the promise was made to the woman in the fall; and therefore, in mockery with God and man, thou hast brought forward the scriptures, to say, the promise that was made to the woman at first must be claimed by the woman at last; and as it is written that enmity should be kindled between Satan and the Woman; so they judge thy disputes were pretended, that appeared to mankind; because thou hast discerned from the scriptures how to place them. In that perfect likeness thou hast judged men may mock from thy letter, in that likeness men have judged that thou hast been mocking from the scriptures.

I'll tell thee more another day;
But mark the words I now do say:
When ******'s death is clear to thee,
Thy folly great they all will see,
The very way thou judg'dst the first,
From thy own letter how 'twas plac'd,
That fools and knaves might act that way;
Thou'st judg'd the world, as they judge thee.
So unjust judgment doth appear:
'Tis truth must make all mysteries clear.
Therefore the truth I did demand,
That ******* should the trial stand;
Though in it he did not appear;
And therefore I forbade thee there
To see the witnesses at the time;
Although the trial I call'd thine;
And yet no trial thou didst stand,
To be examin'd then by man.
Whether the witnesses were true,
They brought no knowledge to thy view,
Of any witness they did bear,
Till for the press did all appear.
And thus mankind do not discern
The way I brought thy trial on,
To have the witnesses so agree.
Thou stood'st the trial, just like he;
And he like thee stood just the same;
Though to it he did never come;
And in it thou didst not appear.
So both together now compare,
The way the trial now doth stand
Between the WOMAN and the MAN."

From the above communication I was convinced of my folly, in judging it was done out of mockery; and I was answered that the judgment of my friends was right—it could not be done in mockery. And no more than ******* would have suffered a thing like that to have gone out in his name, and he not sharply reprove the person, and immediately contradicted it in another paper; no more than he would have suffered the one, to have his name forged, and not contradicted it; no more, ******* shall find,

would I suffer thee to forge my name, and have things go out in my name, as prophecies given from the Lord, without contradicting thy assertions, by proving all was false that thou hadst put in ********'s hands; for not one of the events should have taken place to thy predictions. Hadst thou invented the name of the Bishop, to put the event of his death in ********'s hands, to tell him it was a sign which the Lord had given thee, to know that thy visitation was from him; but if thy visitation had not been from ME, that sign should not have been fulfilled; for I would have contradicted it, by prolonging the Bishop's life, that it should not have taken place at that time, if I had designed to have taken him that year. And perfectly so of the following year: if thine had been inventions, from any thoughts of thy own, of what would happen in Italy, or England; and thou hadst put it in his hands in the name of the Lord, I would have worked another way, that thy inventions should not come true of prophecies. Had it been done in mockery, I would soon confound the whole; and therefore the judgment of all thy friends was right, to think that such a thing could not be done in mockery, without being contradicted, to prove it was false. Then, if man would contend for his honour, if mockery was done in his name, I ask mankind what they judge of ME, that I should suffer all thy writings to go out in my name, and not work a way to prove to mankind there was no truth in what thou hadst said? And therefore, no more than he would suffer the one, would I suffer the other: and as thy friends judged of man, so have they judged of the Lord, that these truths could not be in thy writings, to be placed in the name of the Lord, if the Lord had not spoken by thee."

After this my mind was perfectly composed, and my heart set at rest, being answered—

"Thou must love man more than thy God, and have a greater desire for his honour than mine, if thou grievest thyself for carrying on the contention, when he begun it; and to clear thy honour, when he went to rob thee of it. For thou must disgrace both God and man, if thou hadst submitted to his request, through the advice of his faithless friends; for then thou must rob ME of my wisdom, in ordering thee to put the events in his hands."

After this reproof was given me, I saw my own error; and was ordered to examine deeply the judgment of the friends, concerning the pages that I had pointed out to them.

One of the friends saith his judgment was, "That ******* would certainly bring me to the trial; that now his death has taken place, he is quite foiled; and he looks upon it a mystery all through, beyond his comprehension; but the more he thinks of it, the more he is lost; but he expects that the Lord will clear it up, and then something great and grand will appear."

Another saith—"It is all dark and mysterious to him; from what was said of *******, he judged he must come forward at the trial; but trusted that the Lord would make his own words clear to his people: crooked paths he will make straight, and lead the blind by a way they know not, till at last he shall lead his faithful in the joys of his Kingdom."

Another of the friends was so much stumbled at my letter, and the pages which were pointed out, that he said, "his mind had been considerably harassed, and perplexed with even doubts of the visitation: he could not describe his feelings: that he could not make the communications and

the event either consistent or satisfactory to himself: that his judgment was dark, intricate, and confused, but trusted that the Lord would make clear this mystery."

In this manner they drew their judgments stumbled and confused; and I must say that the trial of their faith was very great; because my letter tried them to the utmost, to say the Lord had love and pity for the man; and yet to take him out of the world in such manner, before he had acknowledged the truth. This, with the lines in the pages before mentioned, they could no ways make consistent with each other; and I by no means wonder that they were stumbled; as there are mysteries concealed from them. But what they know not now, they will know hereafter. Yet there were others who drew a different judgment, which will appear in the next book. I was then ordered to bring together from the books where ******* stands on conditions, and where he stands without conditions.

The First Book of Strange Effects of Faith, 9th page, are these words given in 1795, in answer to Mr. L's giving it up:

> "Now tell him plain he's not the man;
> For 'tis by ******* that it must be done—
> Back to the Church the standard all must come."

"Here discern, I told thee, without any conditions he was the one man that thy writings would be brought to light by, before ever thou hadst written a line to him, to know what he would do. Here let men discern, what was spoken as an assurance that should be done by him was done by him; for he was the Standard of the Church, as being a Minister of the Church: and here let men discern, when thy writings were published, according to his direction, it was the church mi-

nisters that were first awakened, to join with him; but here the standard in him began to fall, when the others began to stand; but then discern the standard was great. Now come to the words I said before, in the 8th page:

> " But, O, thrice happy is the man
> That doth begin and will go on,
> Till every curtain be drawn back,
> To know and prove if I do speak."

" Here he stands on conditions, whether he would go on or not, till every thing was tried and proved; for every curtain being drawn back meaneth, every thing must be made clear to mankind. And now discern how great were the promises made to him, if he had stood stedfast to the end: and these promises were spiritually to be honoured by the Lord; which he fell from, to gain the praise and applause of men; and that way he lost them both: because the applause and praise of men he never can gain, to say he acted wisely at the last, when he fell back, however prudent he acted at the first. Here let men discern the beginning of these two pages, which I have pointed out to thee: the one without conditions, that thy writings would be brought to light by him; the other was on conditions, if he went on to the end.

Page 14, given in 1796:—

> " I say the fruit shall surely fall:
> Let ******* stand and hear his call;
> And now a Moses let him be,
> Or else my judgments all shall see.
> Then all together you may feast,
> And all together fast.
> I'll bring a mystery in the end,
> That shall for ever last."

" Here let men discern, he stands on conditions of being compared to the likeness of Moses, who began and went on to the end; therefore I said I would bring a mystery in the end that should last for ever: and there is a mystery of *******

that no one hath clearly understood, in what manner his calling was at the first; and how great where the promises, if he stood to the last. But this is known unto all, how he fell back, by the temptations of the devil and the persecution of men; and let men see in what manner I worked with thee, how I afflicted thee, how I threatened thee not to raise thee up, before thou hadst brought to light the hidden things that were done in darkness, concerning *******; which he thought, as all the power was in his hands, he should conceal it from mankind, by destroying it; and gain his honour by disgracing thine, when he joined with the multitude to do evil, to publish to the world that thou wast led by the devil. Thus he thought to gain his honour with men; and this honour I took from him.

"Now come to the 41st page, given in 1796: let men discern the depth of the words—

> "Let the sons of men beware
> That she be not denied;
> More fatal now than Adam's fall
> 'Twill happen to the man."

"Here thou sayest in thy heart, ******* perfectly obeyed at first, and did not deny thee any thing thou requiredst of him. Therefore thy inquiry is, whether that fatal fall compared to Adam now alludes to him? To thy inquiry I shall answer:—

"Know, in the first place, how great was his calling, if he stood stedfast to the end; and how great were my decrees for Adam, had he stood stedfast to obey my commands: but Adam was betrayed by the subtlety of the serpent; and through his fall the curse was pronounced upon the serpent; and the promise was then made, in the fall, for ME to die for the transgression of man, to cast out the devil, that betrayed the woman, which appeared in the form of a serpent at first; and know I have told thee, the time is at

hand that I am coming to free the fall, and bring in the redemption of man; and I have already told thee, from the subtlety of the devil, how he would work another way, as he worked in my Gospel, to bring the fall of man like the fall of the angels, to worship him for the great power he would have told them he was invested with; and what honour and power he would give to men, if they would fall down and worship him. And therefore the fall of Adam is not so dangerous to the human race, as is now supposed by men.

" But I shall answer thee of * * * * * * *'s fall, as thou sayest he obeyed in part; and stood stedfast till thy writings went out by him. His fall is from that honour he would have gained from God and man, had he stood stedfast to the end of thy calling.

" And now discern in what manner he hath acted where he stands on conditions.

Page 42. — " For in the dark the light doth shine;
Your eyes are dazzled here:
And will you shudder at the thought,
To see the mystery clear?
Or will you, like the Jews of old,
Keep seals upon the tomb?
Or will you bribe the keepers here
The truth may not be known?
Then sure to others I'll appear;
In the highway I'll go."

" Here let men discern he stood on conditions: and, like the inquiry made of him, perfectly so hath been his conduct; because, thou knowest, like the Jews of old, he kept back the seals that were put in his hands. — But now I ask thee, what seals were put in his hands at that time, for him to deliver up? For, thou knowest, this was but the second letter I ordered thee to send to him, in 1796, after he had contended with thee in * * * * * *'s house, concerning the Marriage of

the Lamb; so that this prophecy was then sent him, of what he would do, if, like Adam, he fell back. And let men discern in what manner he tried to bribe the keepers of the knowledge of the truth; not with money, but with words, every way to work upon thy feelings, and the feelings of ****** likewise, to gain his end, thinking the truth should not be known; but now discern, the keepers here could not be bribed; because the truths that were known to thee, known to ******, and to others, I ordered should be brought forward and made public, while the witnesses were living. But now I ask thee, if these things could be brought forward, to be clearly pointed out to men after his death, if they had not been brought forward and proved by his life? Therefore, let no one marvel that I called forward thy trial, to have the witnesses appear, while he was living; and ordered thee not to wait till thy trial was called forward by thy enemies. Let men discern in what manner thy trial stands between him and thee; so that, in the end, men of wisdom will clearly discern how the light shined in darkness, when his eyes were dazzled that he could not see the light. But here let men observe in what manner I placed ******* with thee at first, as one man to be a helper with thee, to bring the work to light; and know what I told thee the likeness would be in the end: for as Adam and Eve were placed together temporally; so, in a spiritual sense, I placed ******* and thee together: and know, my promises were made great to the man, if he stood stedfast till every truth was tried and proved; to stand with thee, and by thee; but hadst thou understood the meaning of these words.

Page 60. — " As was the first, so is the last;
For Adam stood alone.

His helpmate did not strengthen him,
But surely pull'd him down;
So would thy friends have done by thee,
If thou hadst them obey'd:
But now the woman's conquering seed
Shall bruise the serpent's head."

"Hadst thou understood the meaning of the words, and the manner he was placed as one man alone, a helper with thee, thou wouldest have discerned, that when the fall was reversed, the man would act at the last as Eve acted at the first; for though he strengthend thee for a while; yet, when temptations came strongly upon him, he would surely have pulled thee down, if thou hadst obeyed his command, to conceal his name, concealed the letters put in his hands, to leave him quite out of the question. How couldest thou then prove to the world that the events of years had been put into the hands of the ministers, if thou hadst concealed who they were? Would not the world have judged thee an impostor, and a deceiver of mankind? Which way couldest thou clear thyself? Which way couldest thou clear my wisdom, by ordering thee to put letters in the hands of the ministers, to prove the events had been put in their hands, which had been fulfilled, before I ordered thee to publish to the world of events, that were hastening on, that they might judge of what was to come, from the truth of the past that had taken place? But how could this be tried and proved, if thou hadst acted according to ********'s wisdom? But now let men discern how I have bruised Satan's head that he cannot conquer thee; for it was I the Lord that kept thee from falling: and as I have begun I shall go on, till I shall bruise his head from all.—

First Book of Sealed Prophecies, page 12, given in 1796.

"Unto the world thou art unknown;
But not unknown to ME:

And thee men say they do not know;
But ME they don't deny.
And to men's conscience let them go —
Their Saviour is their cry.
Now, as to men thou art unknown,
Thy bondsman I will be;
And every debt I'll surely pay,
If men will now trust thee.
The letter put in * * * * * * *'s hand,
It was a debt of trust;
But when the debt he did demand,
The grave hath paid the first.
Then as the grave hath paid the one,
That to my friend was given;
Let all the seals come to his hand,
I'll surely pay the seven.
But if he says he knows my name,
Then on my words rely:
I'll never put my friends to shame,
But every debt I'll pay.
But as to thee, thou dost not know;
Thou art a stranger there;
But keep my memory in view —
Will he deny me here?
Then all the goods I'll surely leave,
If credit I have none;
And to another house I'll cleave —
The gold is still my own.
So perfect like thy dream I'll do:
Thou art unknown to man;
But unto ME it can never be;
Thy nature, nor thy name."

"I shall answer thee from these words: —

"The letter put in * * * * * * *'s hand,
It was a debt of trust."

"Here let men discern in what manner I have spoken of the debt of trust put into his hands, for him to act faithfully to his trust, to prove the truth, for thee, or against thee; but when he demanded to know the truth, the bishop's death proved the first; then discern what is said further: as the grave paid the one, the seals should be put into his hands; and in like manner should the seven be paid. But this is a mystery thou dost

not understand; because thou sayest, it was not by death that all were fulfilled. Call to thy remembrance what were the events put in his hands; in 1796 the Bishop's death, one; in 1797, the events which took place in Italy, two; England seeking for peace, but in vain, three; the harvest of that year, 1797, four; the large sums of money that would be demanded at the end of that year, five; the harvest of 1799, six; and the harvest of the year 1800, seven. These events were fulfilled before ******* fell back. Thus thou hast discerned how the seven debts were paid, that were debts of trust, to know the truth of the words. But now observe what followeth: —

"As to thee, thou dost not know;
Thou art a stranger there:
But keep my memory in view—
Will he deny ME here?"

"Here men must discern in what manner I spoke of *******, if he denied ME, in my visitation to thee, and gave no credit that it was from the Lord: then I said all the goods I would surely leave, and cleave to another house; because the gold, that is a reward, I said was still my own; which meaneth, that honour and reward should not rest upon him in the end, if he denied me in thee; but as the grave paid the first, so should the grave pay the last. So if men discern the type and shadow, and how the grave is twice mentioned, and the gold to be still my own; they might judge he would fall in death, after he began to deny ME in thee.

Now observe what is said further: —

"So wonder now and stand amaz'd,
Ye fools and slow of heart;
For on the woman you may gaze,
But I shall take her part.

For all her friends she surely left,
To follow my command;
Then to her now I'll strongly cleave;
She'th chosen the better part."

"Here let men ponder deeply what thou hast went through, to follow on to know the Lord; and how thou regardedst not thy own honour, but determined to follow on to be clear in judging, before thou wouldest condemn; that thou mayest err on the safest side. Let men trace the different conduct between ******* and thee.

"And now come to the following words, in page 23:

"But when the stars together come,
And they do all agree;
I say the mystery will be known,
Why I have stumbled thee."

"For I now tell thee, I have stumbled thee, and stumbled all, concerning *******; for ye have not discerned in what manner I placed him without conditions, that by him the writings should go out in the world; and how I spoke of him on conditions, that he might discern his fall. But now I ask thee how a heart like thine could ever have went on with him, if thou hadst clearly discerned the end? And deeper things will be yet discerned, why it was my wisdom to stumble thee.

"Here I have shewn thee how he was placed two ways; and two ways his past conduct hath been. And I will shew thee why I have placed it two ways; because the heart of the man was known unto ME, that as a faithful shepherd, that cared for his sheep, he would act with wisdom and prudence, to search out the truth. And know what I said to Peter—"Simon, son of Jonas, lovest thou ME, more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, feed my lambs. He saith to him again, the second time, Simon, son of Jonas, lovest thou

ME? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou ME? Peter was grieved, because he said unto him the third time, lovest thou ME? and he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, feed my sheep." From these words I shall answer thee. I that knew all things, knew **** ****'s heart; that, like the command I gave to Peter, to feed my lambs, and feed my sheep, was a law written upon his heart; and therefore, as a faithful shepherd, that taketh care of his sheep, to guard them against the wolf, if he knew them in danger; so I knew that the heart and mind of him was to act faithfully, to search out both ways; whether thou wast in danger of the wolf; which meaneth, to be in danger of Satan's arts; or, whether thou wast a sheep of mine, visited by my Spirit, that he should feed and take care of; and therefore I told thee he would go on faithfully, while he stood alone; because that I who know all things, knew he would act as a faithful shepherd at the first; that my command would be obeyed by him; but I well knew the malice of men and devils, with what rage and fury they would break out against him, when thy writings went out in the world; and therefore I gave thee the prophecies the other way; as I knew he would fall from his own first stedfastness, when assaulted by men and devils. Now call to thy remembrance what the people told ****: that ******* wrote the books, and thou signedst thy name to them. Know they said he was the Prophet: call to thy remembrance what were thy thoughts: didst thou not say in thy heart, that thou wast not sorry to see him fall back, as men had placed thy writings to him; then dost thou marvel in thy heart, that I should leave the man to Satan's temptations, and the persecution of

others, to confound the wisdom of men at first, and prove their judgment wrong, that placed thy writings to him? For, as ye are with men, I must act after the manner of men; for I well knew it was impossible for thee to abide in Exeter and have thy writings proved there, if ******* had stood stedfast with thee; because men and devils would have risen in fury against thee, and against the man; for as they began, they would have went on, to say he had written from his own invention what he was ashamed to put his own name to; and therefore desire thee to give thine. So that, one way or other, both would be condemned. Call to thy remembrance what they said of *****; what they approved of, in thy writings, the said was written by him. And this the world would have affirmed, had I permitted any man to take the writings from thy mouth, after I ordered thee not to write the communications thyself; and therefore I told thee I should gain two handmaids to write for thee; and this thou knowest was in 1795. And now let them discern in what manner I worked a way to have strangers come forward, that had no knowledge of thee, or thy writings that had been carried on so many years, and published to the world, before ever they had heard thy name. This was my wisdom, to baffle the wisdom of men; for I have shewn thee plainly, from the wisdom of a few, what the wisdom of thousands would be: and, as books are printed now against thee, Satan would have had every advantage to work in men to publish books against him and thee, if he had stood stedfast, to go on; and therefore I permitted his fall from any faith in thy mission.

"And now call to thy remembrance what have been thy pondering thoughts of thy observations in the world, how strongly do men rule with arbitrary power over the minds of one the other,

so that ye dare not say your souls are your own, that by your own masters ye can stand or fall; because the fear of men, and the dread of men, make many fall from their own stedfastness: man's inhumanity to man makes countless ages mourn.

"This is thy discernment and pondering; then marvel not in thy heart that I should permit ******* to fall off, when I saw by what arbitrary power that men began with over him: but know I told thee, if he repented and acknowledged the truths, that were put in his hands, I should make his standing more secure than it was before he fell. For I have already shewn thee how his standing could not be secure, to go on and stand according to his calling at first; but, in his unbelief, he hath acted like the unbelieving world, as I told thee before by the Bible, that they were doing the very things that he did by thy writings. Are they not parting the Bible, to take away one part, that it may not be understood? Thou hast heard in what manner the Arians are parting the Bible: and was this to be done by all in like manner, to take away one part; men would have no clear knowledge of the Scriptures, to compare them together, or shew the truth one part with the other. This could not be done by man; if all joined alike, then there could be no witnesses of the Scriptures, to prove the contents; and the knowledge would be concealed from public view, as the truth of thy writings was concealed by him. So both together stand in one likeness.

"Now call to thy remembrance what books thou hast heard of, and what books have been brought to thy view, that are printed against the Scriptures, against my Gospel: much worse than ever was printed against thee. And now I ask mankind how these blasphemous writers,

that are daily increasing, will ever be put a stop to, by the wisdom of men? This is impossible for man to do; and therefore the Scriptures would fall to the ground, like the falling leaves in the autumn, one leaf after the other till the trees are stript bare by the frost: and so are the frozen hearts of men become to strip the Scriptures all the same; for as the wind weakens the leaves, to make them fall off one after the other; just so will the wind of words that is in men, that is now rising high amongst mankind, to fill them up with unbelief, to strip the Bible in like manner, as the trees are stript of their leaves: and as the cold makes them wither to die away, so do the cold hearts of men make the Scriptures die the same; and therefore I said in my Gospel, that if the days were not shortened, no flesh would be saved. And know I compared my coming to the budding leaves that appeared in the spring; for, when the autumn hath stript the one, that all die away by the cold and the frost; so doth the warmth of the spring bring on the other, to have new leaves appear to man, though all come from the same tree. And now I tell thee of the new leaves: there must be a renewal of my Spirit, a visitation of my Spirit, according to my Gospel, according to the Prophets, to shew mankind that the TREE *is the same:* it is not dead, though the leaves are withered in the autumn, which I have clearly shewn thee, from the hearts of men, how my Bible is become dead to them; but I shall shew them, by the spring and the leaves that will appear, that the TREE, which is my Promises, stands stedfast, and will be fulfilled: and I shall return like the leaves in the spring. And therefore I have commanded thee to bring together all the prophecies of *******, where he stands on conditions, and where he stands without

conditions; which I have clearly pointed out to thee both ways, that men may discern how they were fulfilled, according to the prophecies spoken of him; and this I have ordered thee to publish to the world, that men may judge of events in this present age, and what hath taken place in so few years, before their view.

"All these things I have ordered thee to bring together in a straight line, that men may see the calling clear; for thou knowest how many were stumbled concerning *******; because they did not discern where he stands on conditions, nor where he stood without conditions; and, as men are stumbled concerning him, because they judge, if he began, he must go on; without discerning that his fall was foretold. So in like manner men stumble at the Scriptures; for they do not discern in what manner they stand—what is said on conditions, being placed for man, before my appointed time is come to fulfil my words and promises, that stand on record, without any conditions.

"Now come to the beginning.—*Genesis*, i. 26. "And God said, Let us make man in our Image, after our likeness: and let them have dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own Image, in the Image of God created he him: male and female created he them."

"Now come to my Gospel. *Luke*, ii. 10, 11. "And the Angel said unto them, Fear not: for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a SAVIOUR, which is CHRIST the LORD. And this shall be the sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

John, i. 1, 2, 14. " In the beginning was the WORD, and the WORD was with GOD, and the WORD was GOD. The same was in the beginning with GOD.—And the WORD was made flesh, and dwelt among us; and we beheld his glory, as of the only begotten of the FATHER, full of grace and truth."

Isaiah, xl. 5. " And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."

" Here let men discern what is spoken without conditions—that the Lord would create MAN in his own image, and after his own likeness: then let them discern from my Gospel, how that WORD became flesh, and dwelt with men; then let them discern what was said by the Angel at my birth—" Good tidings of great joy, which shall be to all people."

" Here let men discern, these words stand without any conditions, but to say they shall be fulfilled in the end, to fulfil the promise made in the beginning. But now come to ADAM: he was created of the dust of the ground; and a command was given him; so that HE was placed on conditions: *on condition he stood; and on that condition he fell:* And so men went on in every age. But now I ask mankind, *what Image or Likeness* ADAM *bore of his* CREATOR? Did he not hide himself from God, when he was betrayed, through the subtlety of the serpent, that beguiled the woman? And did he not cast the blame on his Creator, for giving him the woman? Then where was the Likeness and Image of God in him? In thy heart thou answerest, none: either in wisdom, power, or strength, to withstand the subtlety of the devil. But know, in my Gospel, I had power to withstand, power to contend and overcome. And here let men discern, how the promise was first fulfilled, of man

being created in the Image of God and his Likeness: not by Adam's transgressions, who was overcome by the subtlety of the serpent; *but by my obedience*, to overcome him in the end. And this stands without conditions, *that my becoming flesh to dwell with men should be good tidings to all in the end.* And let men look to the Gospel, what is said of the SIGN; then they will discern it was not to be fulfilled when I became flesh, and dwelt with men. Look to the words of Simeon:—"And Simeon blessed him; and said unto Mary his mother, Behold this Child is set for the fall and rising again of many in Israel; and for a sign that shall be spoken against."

"Thus let men discern, that my being born to dwell with men was a sign I should be rejected by men; but that it should be good tidings to all in the end is an assurance it shall be so. But if men cannot discern from ******* what was spoken on conditions, and what was spoken without conditions, that I said should be done by him, they can never see their Bibles clear; and therefore I have brought it round in this manner, to place things plain before them, that they may see how it was spoken two ways of him; and two ways it was fulfilled; but the end is not yet. Therefore, if men cannot discern the one, that hath happened in their own days, and before their eyes; they cannot discern to understand what was spoken in ages past, that they have had no knowledge of: but all is judged a fable; thou knowest, by thousands it is judged inventions of men; and therefore I have brought round by the visitation of my Spirit what is out of the power of any man to invent, and the truth is easy to be proved; because I have worked it every way, that no deceit can be practised. And therefore thou hast nothing to fear, to stand the trial with men; for the Truth of my Words is

plain before thee: the Spirit of Truth and knowledge is before thee: and let those that reprove answer, how thou hadst wisdom and knowledge in thyself to know how ******* would act, to put it in print; and after he had fulfilled the words, to point it out to mankind, that thou hast brought it round like the Bible, to shew them what stands without conditions shall be fulfilled in the end.

"Now come back to the Prophet: *Isaiah*, xxv. 8. "He will swallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall be taken away from off all the earth: for the Lord hath spoken it." This, let men discern, is promised to be fulfilled without any conditions being placed.—lv. 12. "For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the forest shall clap their hands."—Here no conditions are made; but a positive decree that such a change shall take place as is mentioned in the following verse—"Instead of the thorn shall come up the fir-tree, and instead of the briar shall come up the myrtle-tree: and it shall be to the Lord an everlasting sign that shall not be cut off." Here let men discern this chapter, and what the thoughts of the Lord are in the end for man. Then come to the sixty-fifth chapter.—"For behold I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for behold I create Jerusalem a rejoicing, and her people a joy." This let men discern stands without any conditions; because it is a promise the Lord hath made, that he will accomplish in the end. And all these scriptures that I have ordered thee to bring forward, saying it shall be, they will find I shall fulfil, in as perfect and true a

manner as ******* fulfilled the words I spoke of him in the beginning, to say thy writings should go out by him; and therefore I ordered thee to bring in a straight line how he tried the Ministers, the pains he took to bring them forward with him, but they all refused; and I ordered thee to write to different Ministers, that it might not be said thou hadst tried none but him, but if thou hadst written to others, they would have acted like him; and therefore I ordered thee to write to others, to invite them, and threatened them of the judgments that would come through unbelief. Yet there was no way that they would come forward; for by him I said it should be done; and by ******* it was done; and perfectly so they will find the scriptures, that thou hast pointed out, in like manner.

"Now come to *Daniel*, vii. And let them discern in what manner he saw the vision, in what manner my coming is with the clouds of heaven, to bring in the kingdom, that I have promised by the Prophets. And let them discern that no conditions stand there in the end, when I come according to the vision, and according to the Prophets.

Zechariah, xiv. "And the Lord my God shall come, and all the Saints with thee.—And the Lord shall be King over all the earth: in that day there shall be one Lord, and his name one."

Luke, xxi. "And then shall they see the Sign of the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your Redemption draweth nigh."

"Here let men discern I said this shall be, that the redemption of man shall be brought in at my coming, according to the Prophets; and I shall come according to my Gospel. Here the

words stand like the words I spoke of *******, that thy writings should go out by his judgment alone; and all mankind will find the time is fast approaching, that I shall come according to the Gospel, and fulfil the words of the Prophets, that I have ordered thee to bring together. This will be as perfectly fulfilled as the words were fulfilled of him, what I told thee he would do at the first. But I came to destroy the works of the devil, and took man's nature upon ME, to become flesh and blood, to dwell with men; then how could men simply suppose in that likeness I could destroy all the powers of hell, and chain down Satan to his den. Weak and simple are the judgments of men, thus simply to suppose! No, it is in the power and strength of the Spirit, that is above Satan, with saints and angels, and with martyrs who have suffered with ME, through his reign. For, as I was put to death for man, when I took man's nature upon ME; so have my followers been put to death for my sake; therefore men must deeply discern, that my coming is in vengeance, to take vengeance of my adversary, and the adversary of my friends and followers. But how could this be done in the flesh, for ME to be exalted by men, to be looked upon then as a Prince and a Saviour, and to be exalted then by mankind, that the enemy had worked no way in men to come against ME? Then I ask them what day of vengeance could be in my heart, either against men or devils? Neither could I come in vengeance for my own death only; because it was a voluntary act of my own, to take man's nature upon ME, to dwell with men, and be a judge of their suffering, their nature, and their temptations, which I had power to resist; and therefore I could not take vengeance for myself, if my friends and followers had not suffered like-

wise. So that it could not be done with justice, as a God, before years had rolled on to bring the blood of Saints upon him, who were put to death for my sake, as I gave up my life for them. And this men must discern from the words of the prophets, how my coming is with saints and angels, to establish my kingdom in righteousness and peace; but what saints had I got, to have a knowledge of ME, or my love to mankind, who had been sufferers for my sake, to come with ME in triumph and glory, before I became flesh to dwell with men, to be the first born among many brethren, that should come with me in triumph and glory?

"These things men no more discern, in what manner the scriptures stand both ways, than thou discernedst in what manner ******* stood, before I ordered thee to bring together the different communications, that I had ordered thee to put in print concerning him. But I ask thee, how they could have been fulfilled, if he had never fallen from his faith? He could not have acted like the Jews of old, to keep seals upon the tomb, if he had not kept back the writings, that the truth might not be made known; neither could I have said unto thee concerning him—

> "As to thee, thou dost not know;
> Thou art a stranger there;
> But keep my memory in view:
> Will he deny me here?"

"Had he known that it was I the Lord who visited thee; and how much thou hast feared to say the Lord saith, if he had not spoken; had he known thee, and thy tears, and prayers, all thy doubts and fears of being deceived, and all the signs I have set before thee, and how powerful my visitation had been unto thee; that all came from ME the living Lord; then he would

not have denied ME, in my visitation to thee; had he been clear, he would no more have denied thee, than he denied my Gospel, which thou knowest, from his preaching, he went on powerfully to support.

"And now the Prophecies I have given thee concerning *******, must be compared together, the two different ways they were spoken; and two different ways they have been already fulfilled; but the end is not yet. There is a mystery concerning him, as I have told thee; and that mankind will find in the end: and as it stood two different ways of him, so two different ways men must discern, from the Prophets, how the words were spoken of ME; first to come and die for the transgression of man; and at that time not to be esteemed by them, but to be forsaken by them. Know what is said by the Prophet: *Zechariah*, xii. "And they shall look upon ME, whom they have pierced; and they shall mourn for him, as one mourneth for his only son; and shall be in bitterness for him, as one is in bitterness for his first born:"—and then I shall be the desire of nations; and then the desire of nations will come.

"And now I shall answer thee of *******'s words, when he said unto thee, "Leave me out of the question." This was speaking perfectly like the Jews, who desired to have the Gospel left out of the question; and would not believe in ME or my Gospel. Then they might as well leave all the Prophets out of the question; for no more can they prove the one without the other, than thou canst prove thy Prophecies clear, to leave ******* out of the question; because in his hands were the truths put at first, that were for signs to him, and to thee, and as signs to mankind, that it came from the Lord; that I had made it clear to thee, by the knowledge

of the truth, that thy visitation was from the God of Truth. But how could this be known and proved, if he had been left out of the question, and his name concealed from mankind? And perfectly so, I tell thee now, men have not discerned in what manner he stands upon conditions; and how he hath fulfilled them; therefore I ordered thee to bring the whole together, and put it in print, in the way I have explained it to thee; that in seeing they might see, and in hearing they might understand in what likeness the Scriptures stand with the words I spoke to thee of *******.

"And now I shall come further to the Scriptures, to shew thee where they stand without conditions, that must be fulfilled to make them true.

Revelation, xxii. 1, 2, 3, 13.—"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse.—I am Alpha and Omega, the beginning and the ending, the first and the last."

"Here let men observe how these words stand without any conditions, but a promise that shall be fulfilled.—But now I ask mankind what manner of fruit, or what leaves have already appeared, to heal the nations? Have not the prophets been in ages past? and were the nations healed by them? Hath not my Gospel been near two thousand years? and are the nations healed by it? In thy heart thou answerest, no. Then let them discern the promise that stands on record, I am Alpha and Omega, the beginning and the ending, the first and the last, is not ful-

filled; neither hath the fruit yet appeared; or the leaves of my words, that shall be given to heal the nations. Therefore let them observe, when this promise is fulfilled the Spirit and the Bride say, COME: and this is a promise which stands on record, that my Spirit shall come to warn of the end: and the FRUITS are the fruits of my Spirit; and the LEAVES are the words which I shall give, when the fruits of my Spirit are poured out strongly upon men, to make them fruit fit for their Master's use. Then the LEAVES of their WORDS, which will fly abroad amongst all nations, will be the healing of them, when I have brought round thy Writings to compare with the Scriptures, to shew them plainly how things must be compared together, and brought round, in this present age, to lay all before their view, the way I shall make my Bible true; for I tell thee, *the Bible will never convince men who are in unbelief, before I have brought round a mystery in this present age, in some likeness of the Scriptures,* to make them know that there is a God, and a faithful rewarder of them that diligently seek him: and they shall know that my Gospel is true.

"But now I ask thee and all mankind, how could I come in honour and justice, as a God, to remove the curse from off the earth, and destroy the works of the devil, to establish peace and righteousness upon the earth? Could I come in justice to do this for men, before I have made it the desire of men? And therefore the fruit must be in men, to have a longing desire for my coming; and the leaves is the word that I have already revealed: and greater things will be revealed, to place the fruit in the hearts of men.

"And now I shall call thee to the professors of religion. Do they not say, if they are in Christ, it is all they have to look for, and all they have to

desire, thinking they shall go to glory when they die? *Then, by their desire I can neither come in honour, faithfulness, justice, nor truth, to destroy the works of the devil for their sakes;* because they do not desire it; and Satan would have room to plead, that my coming was not in love to man, if the hearts of all were like these professors.

"And now come to the profane, who are hardened on by the devil: do not they cry out and say, they do not want his works to be destroyed, or his power cut off? while others say, there is no devil to destroy? Then I cannot come, according to my Gospel, with justice, or honour, to bring in the redemption of men who have no desire to be redeemed.

"And therefore the fruit must be in the heart, in a different manner than these I have mentioned, for ME to be the desire of nations. And these things stand without conditions, that they shall be fulfilled; and therefore—

Earth and hell may rage in vain,
But I shall plant this FRUIT in men;
As some already doth appear;
Behold the TREE, the fruit is here.
And so I tell thee 'twill abound;
And men may tremble at the sound,
Who now do wish to keep it back,
And say, "the LEAVES we wish to pluck,
That they may never now appear,
To shew the ending now draws near."—
I'll tell thee more another day:
The heads of men I mean to try,
The way they place the TREE of LIFE;
For that's the way I'll end the strife.
I'll gain the FRUIT if it be in man;
And then the LEAVES I know will come;
For I shall make them fly abroad,
When deeper mysteries here I've shew'd;
And greater judgments will come on,
As I have warn'd of every land.
And so the truth I shall make clear,
And prove that I have spoken here;

For now the words I'll answer thee;
Because thy heart is known to ME,
To wish to have the fruit abound,
And men rejoice to hear the sound.
But now one thought I'll call thee back—
'Tis not my love that now is slack;
But Satan's arts I know too well,
They every way his rage do swell;
And therefore I must work it round
A way that he cannot be found
To work with power so in man.
Remember, ******* could not stand,
With all the rage that did appear;
For Satan gain'd his footing there;
And therefore I must work a way
His every arts for to betray;
And then I'll shew the fruit in men,
How altogether they may stand,
To have these leaves to fly abroad.
To other nations 'twill be know'd
What wonders do in England burst.
I said this land I'd free it first
From all the sorrows they are in,
Before my kingdom down I bring,
To have the hearts of all the same;
And they shall know my every name—
I died for man, but not in vain.
And here this subject I shall end:
But all my Bible I'll go through,
And bring the likeness to their view.

"Here I have shewn thee a few scriptures, that stand without conditions to be fulfilled; and now I ask thee, how mankind can come forward and plead their scriptures, who boast of their knowledge and belief in them? how will they pretend to prove them true, who began so soon to mock that thy writings could not be true, if thou wast baffled in one thing; as they boasted so much of *******'s death. But I now tell thee, their boasting is to destroy the Scriptures, that all may appear as a dead letter to man, that never was fulfilled; and therefore they judge it never will, without discerning the Six Days in the Creation, before the day of rest came in—that one day is a

thousand years; which meaneth, from the beginning of the Six Days' labour; but know, I said in my Gospel, that those days should be shortened; and ye know not how near they are to an end; and therefore I shall bring my Bible forward with strange events that are hastening on, that the blind may begin to see how the fruit begins to appear with the leaves."

A Communication given in answer to a Dream in 1796. *First Book of Sealed Prophecies*, page 24.

" Another day I'll tell thee more,
And deeper things explain;
But for the present I'll end here —
And think upon thy dream.
For down thou'st fall'n, to man thou'st call'd;
Assistance he refused;
Then thou jump'dst off, 'tis known to all,
And stood upon thy shoes:
On thy own feet, the mystery's great;
And there thou'lt surely stand.
Wilt thou go back, (am I now slack?)
And trust to men's weak hands?
They'll surely come, as he hath done;
Thy Jury cannot stay:
When to the purpose all do come,
Thou'lt surely go that way.
Thy journey through I bid thee go;
Thou canst not tarry here;
The rest not come, it shall be known —
I'll make the mystery clear."

" Here let men discern at what time this was to be fulfilled: not at the time that ******* gave thee assistance, but to be at a time that thou calledst to him in vain, that he refused to give thee any assistance, either by word, or returning thy writings, that thou hadst put in his hands, to prove the truth of the warning; and to be at a time when others came forward to search out the truth, that I said would surely come, as he had done; which I called as a Jury that could not

stay. But know I said, when they came, thou wouldest go the way that they came; that thou must go through the journey, and couldest not stay at Exeter. Let them discern at what place the words were written, and how thy friends came from London, when I ordered thee to put all in their hands; and thou shouldest follow them, to have the cause tried there. Discern how it was spoken, that thou shouldest stand alone, by thyself, with strangers; and how assistance would be refused by ********; for there the mystery stood great to all. But had he stood stedfast with thee to the end, there could be no mystery concerning him; neither could the words have been fulfilled, that I answered thee, from the dream of thy falling down, and calling to a man to assist thee, and raise thee up; which ******** refused to do. When thou sawest thyself in danger, then spirits and strength arose in thee to go from him, and stand upon thy own faith, and thy own belief.

"And now let men discern how ******** began to cause thy fall, by his letters and advertisement; and know how many said then that thou hadst acknowledged thyself thy that writings were from the devil; and in the eyes of many thou wast fallen; and thy own spirits sunk within thee. Thus let men deeply discern what happened at that time, when he fell back, and others came forward, and thou left Exeter to join with them. This, if men clearly discerned, they would see thy calling clear, by the manner it was foretold, and the way I ordered thee to go."

Second Book of Sealed Prophecies, page 109, given in 1797:

"But deeper things are still behind,
I'll shew another day:
The pilgrims that are in the wind
Are all unknown to thee:
And still my ways are all unknown."

" From these words I shall answer thee. Let men compare this with the other, what I told thee of strangers coming to thee; and these I compared to pilgrims, that were unknown to thee; for my ways are all unknown concerning *******; but let them discern, at the time I told thee of joining with others, he leaves thee; therefore if men weighed the whole together, that I have ordered thee to bring forward, they would clearly discern, that there was no assurance that he would stand in a steady faith with thee, like other believers. But I shall shew thee the mystery of *******; and why I chose a man that acted like him; and spoke of him in a manner that no one discerned: it is to bring men to the Scriptures, that they may observe, from him, how man fulfilleth but in part what they expect is fulfilled in the whole; and so I tell thee of my Gospel: how many professors of religion suppose the fulfilment was then accomplished, when I came to die for the transgression of man; but their judgment is as wrong, to think all was finished, that I came to die for, to bring in the redemption of man. This was no more finished, or fulfilled, nor my designs were no more accomplished then, to destroy the works of the devil any more than ******* hath went through all the office expected by man. And now come to their discernment, who judge that he must fall to rise again; because I said he must stand the trial in the end. But this men do not discern, in what manner he stood the trial with men, to have his honour lost; neither do they discern in what manner all the conduct that he hath acted with must stand the trial with men in the end. There are deeper mysteries still behind, that men will find another day. But now, if they judge that ******* must appear in person, or he could stand no trial with man; then I ask them how

they will explain the meaning of my words, that I said my Bible must stand the trial? I said Satan must stand the trial; and I said in my Gospel, Satan must be judged. These things men must discern and weigh together. — But know what I said of believers, and those that were called forward first in the work, who came in by faith; I said they were but as water-pots filled with water, before the end cometh, for me to turn the water into wine. But now I ask them, how could I turn the water into wine, by a strength of wisdom, to join with their faith in the end, and a strength of knowledge, to understand all these things, by making every crooked path straight before them, that they may discern their own folly, when I come to make all things clear? But if they saw all things clear at present, and understood all mysteries, to know the meaning of all that was spoken; then they must be as men filled with wine already: for as wine is strong, so must their wisdom be strong, their understanding be strong, and their judgment must be great; for this I have told thee will be in the end. —

When I turn the water into wine
They'll own thy writings all divine,
And know the wisdom came from me,
It never was brought round by thee;
For none but fools can judge it so;
And men their honour must let go,
If they submit to thy weak head,
To say from thee all this is said,
And by thy wisdom so brought round.
I ask mankind how they are found
In brighter wisdom for to go?
A Solomon must answer, no:
His wisdom cannot equal thine,
If they'll not own the writings mine;
For to indite all that is penn'd;
They'll see their folly in the end.
So for the present I'll end here:
Another day I'll shew more clear

The mysteries deep that are behind,
To shew the folly in mankind;
And then I'll open every door,
To shew them what I've still in store,
To bring them back from Adam's fall;
And the creation I shall call:
What was decreed in heaven at first
I shall accomplish at the last.

"I have shewn thee in what likeness ******* stands with my Bible, where it is on conditions, and where it is not. And so I tell thee of my Gospel, there are no conditions fixed of the Comforter's coming; for I said he should come and abide with you for ever: I said the Spirit of Truth should come to guide you into all truths, and teach you things to come: and the Testimony of Jesus is the Spirit of Prophecy. And now I have brought it round in this manner, to prove the truth of my words; and now thou must bring forward some of thy own prophecies, that have stood so long in print, unperceived by men. Now let them answer the following words, printed in 1801.

Strange Effects of Faith, page 16.

"Now shall men say all this by thee is done?
Thy head is wiser than the son's of men;
And if they say that it comes from the devil,
Then plainly tell them that their thoughts are evil;
For Satan's wisdom never lay so deep.
Yet to thyself thou must the secret keep;
But if men say that it comes from on high,
My judges shall appear the truth to try;
Then in thy faith be stedfast still,
With salt be season'd well;
Remember thy baptismal vow,
And triumph over hell.
Your Captain too shall quickly come,
And bring all to an end,
And fix his glorious empire o'er
The wise whose hearts will bend.
As in a humble manger here
Kings did their Sovereign see;
So my low handmaid doth appear
To all a mystery."

Here I shall make an inquiry of men, whether they say that this is all brought round by the devil, or whether they will say—

——— " I yield ! I yield !
I can hold out no more ;
I sink, by dying love compell'd,
And own him conqueror.
Is this the wisdom of a God,
To deal with simple men ?
Then, when his wisdom flies abroad,
We all to nothing come.
Could Satan bring it round this way ;
And make his salve with such a clay,
To have the blind begin to see ;
And judge the writings came from he ?
Then deep in wisdom he must shine,
Beyond a thought was ever mine ;
And great in power must appear,
To speak the truth, and make it clear.
But I can never join with man,
To think so wise he laid his plan,
And so in power to make it good,
To prove the truth of what he said.
But here with man I'll jest no more ;
Because I know my God is here,
Which I can prove in every sound ;
Beyond man's knowledge I've found
The truth of what was said before ;
But now I see the truth more clear,
The way the Lord hath brought it round :
I judge his voice is in the sound ;
So now your charges you may load,
And let your shots to fly ;
You all will find I have a God,
And every armour's nigh,
That will confound in every sound—
His armour I'll put on ;
And then he'll shake *the earthly ground* ;
I mean *the hearts of men.*
When they appear to see it clear,
Confounded all will be,
Who did pretend to baffle here—
We cannot answer thee—

One word of a thousand : it is the Lord's doing, and marvellous in our eyes."

Here I have shewn how ******* stood on conditions, and how he acted both ways. I am likewise ordered to bring forward what was said of others, whom I was ordered to write unto, in 1796, how the conditions were placed for them; I accordingly wrote to *****; but it was not told me whether he would hear or not; but that it stood on conditions.

Strange Effects of Faith, page 85.

" Now like the Psalm I shall begin,
My name shall fly abroad;
And let the heathen nations hear
The sentence of the Lord.
So with thy letter now begin,
That thou must send to *****
The souls of many he shall win,
If he my voice will hear.
My words before him they must come,
And let him weigh them deep;
For now my time is fully up,
If England now does sleep.
Out of their dream they must awake,
If they preserv'd will be
My rod and sceptre both I'll shake,
If men do not obey.
Great is my promise if they do,
But threatenings are severe;
And they shall find my words are true
Before I've ended here.
So with thy letter now begin;
For I shall all men try;
And if they to the purpose come,
They'll surely find me nigh.
Shock'd with surprise he'll surely be,
As you this day begin;
Another time I shall explain
The meaning of the thing."

The Sunday after I had sent the letter, the reverend gentleman's text was from *Hebrews,* iii. 7. " Wherefore, as the Holy Ghost saith, to-day if ye will hear his voice, harden not your hearts, &c." When I came home, being full of doubts, I was answered—

" O, thou of little faith, why dost thou doubt,
Because all mysteries thou canst not find out?
I said, in bye-paths thou must first go through,
Unhang the gates, and o'er the stiles must go;
Then in the gap I bade thee for to come,
Or in my fury I should throw all down;
Then in the gap I bid thee now appear,
Make up the breach, as Moses did before.
And from the text I said I'd fix it there:
The Holy Ghost to thee is surely come;
'Tis HE inspires, it must to all be known.
From place to place, and heart to heart I go,
And know before what every man will do.
Out of his mouth to-day he did declare
That very text that brings the substance here;
For like the text I say I'll surely do,
If men will not obey, and own me true;
Provok'd to anger, I shall soon begin,
If men deny, when thou hast told my mind.
And now I tell thee, if thou dost draw back,
Thou and thy friends in pieces I shall break;
But let thy friends with thee in this agree,
Then by their faith preserved they shall be,
As all thy writings are in a straight line;
And can they prove the writings are not mine?
No greater judges then they must appear
Than thou wast of the sermon thou didst hear;
And that thou say'st thou did'st not understand;
So wilt not justify, nor wilt condemn.
So to mankind I now do say the same:
If they'll not justify, they can't condemn;
And to thy judgment they must give it up;
And 'tis by thee the curtains must come back.
For he that preach'd it now the judge must be;
And now I tell thee, so must it by thee:
If that thy writings they can't understand,
But say it is out of the reach of man
To judge aright of things that are too high;
Then to thyself they all must give the day."

The sermon he preached was upon the Holy Ghost, which I could by no means understand; it was beyond my comprehension; but I thought the manner he spoke was like people's saying, "it was all finished, when Christ died;" but yet, as I did not fully understand his meaning, I said I would neither justify nor condemn. And here I

was answered, that he must be the judge of his sermon, and I must be the judge of my own writings; for his sermon was too high for me; and my writings were too high for him; as he gave no answer to my letter, and said he did not understand it.

" Now I shall answer thee. No man, without a strength of faith, believing thy visitation to be from the Lord, could be a clear judge of thy writings. Discern these two lines—

> Then by their faith preserved they shall be;
> As all thy writings are in a straight line.

But what straight line were they in at that time? Know I said thou must go in bye-paths first, to unhang the gates, to go over the stiles, and then to come into the gap to make up the breach, as Moses did before. Then how could all be in a straight line then? But now I have ordered thee to bring all in a straight line, and to go into the gap, and make up the breach: for ye must know that there is a breach to make up now; and the gap is broken down for the sheep to go out. Here let men of wisdom land back their thoughts to what was then: and discern how things stand now; as I have ordered thee to bring it together in a straight line. Then they may understand at what time my great promises or great threatenings will take place, at a time I told thee to make up the breach; but what breach then hadst thou got to make up, when thou judgedst thou hadst a Moses to depend upon, or one like him, that would act faithfully and true? Know I told thee of ***** he would be shocked with surprise; but what shock could it be to him to receive thy letter, which he did not understand? But know, when I ordered thee to write to the Bishop, in 1799, then he was shocked with surprise, and returned thy letter

with anger and indignation. Know what ******* told ******** — that his master trembled with passion, and said, "Now she hath written to the Bishop! carry back her letter directly to ******** and forbid her writing to me any more?"

"Now come to the other; what answer I gave thee in 1797, to *****'s sermon.

The text was from 2 *Corinthians*, viii. 9.— "For ye know the grace of the Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

In the course of his sermon he said, if we did not believe in Christ, because we could not find out all mysteries, we should be like a man, who sought for an anchor in the dark, and so make shipwreck of faith and a good conscience; or like a philosopher, who threw away his cup, because he was outdone by a boy, who made a cup with the hollow of his hand to drink out of. In his sermon he said, that nothing could strike us more forcibly than our own consciences, when our Saviour said, "I was hungry, and ye gave me no meat; thirsty, ye gave me no drink: as much as ye did it not to the least of my disciples, ye did it not unto me."

I thought he was acting like the philosopher; and out of his own mouth I could condemn him.

When I came home, it was answered me in the following manner.

"Now, Joanna, thee I'll answer,
As the matter did appear,
If thou clear canst judge thy Master,
In it I was surely there.
Out of his mouth dost thou condemn;
And I'll condemn him too:
What he did say I bade him weigh,
And lay before his view.

" The thing's too high" * * * * * * now cries,
" Too wondrous to believe"—
As he can never find the way
These truths thou didst receive.
Then like the man will he go on,
His cup to throw away;
Because he is outdone by one
Appears so low as thee.
Or in the dark to miss his mark,
No pilot can he see,
No rock to climb, his anchor gone;
His shipwreck let him see;
What hazard run, what rock to climb,
When he's benighted here;
And faith, and hope, and all is gone,
And charity despairs.
For charity he'th none for me,
To see my honour die:
Am I not come to poverty,
Humbly to him apply?
And will he say, like thee, that day,
He did something bestow,
For to assist me in the way,
My journey to go through?
To bid me come has he begun?
Or wish'd my kingdom here?
As all my flock has now become
Just like thy father here;
Wounded like he my people be,
What clothing do you send?
I ask you where's your charity,
See my imprison'd friend!
With grief oppress'd you wound her breast,
And stones for bread you send.
She does not want your charity,
If gold be what you mean:
The charity wanted by she
Is faith and love to shew;
The feeble knee for to confirm,
With charity below;
And judge your God as Abram did,
He is faithful in the end;
He wont deceive those that believe.—
Now to the other send:
For perfect here do men appear;
My word they do forget:
No prophecies are mine; by them
The mysteries seem forgot.

My Bible's clear; 'tis man doth err;
And trace my Bible back;
Did I not tell you, in the end
The mysteries would be great?
The prophet's word is on record—
A child should lead you all;
What answer now from you I've got?
You mind it not at all;
And marvellous things to you I bring,
And marvellous all is done;
Were you to see the perfect day,
Your senses would be gone;
The sun so bright would take your sight,
When brilliant it doth shine;
You cannot long look in the sun,
Nor see the things divine;
So it must appear now clouded here,
Your senses to secure.
Thy father's hand so near doth stand,—
I here can say no more."

"Now I shall answer thee, that they may discern in what manner I spoke on conditions, when I first ordered thee to write to *****; but if they had understood my sayings, they might have understood that he would never stand as a judge with thee. But here thou art puzzled at my saying, if thou clearly canst judge thy master, in it I was surely there; for it was wisdom worked by ME, to discern the folly of the philosopher; but he did not discern the folly in himself, that he was acting in like manner; and therefore I told thee he would go on to throw away his cup: because here was an inquiry made to him. And now look further; I asked, what rock had he to climb? and said when his anchor was gone, he would make a shipwreck of his faith. Then I told thee how he would act with thee—to send stones, instead of bread; and with what sorrow he would wound thy breast.

"So that if men weighed the Communication, what I answered thee of ***** in 1797; and the manner of his conduct in 1799; with

what indignation ***** and ******** joined together against thee; and with what contempt thy letter was returned, when I ordered thee to write to him, that thy writings should go out in the world, as from the Lord, without he came to pass his judgment with others, to say they were not from the Lord; and then I ordered thee to give up to the judgment of seven men, if they judged they were from a wrong spirit. But this, thou knowest, they refused to do; then discern these words: —

> " For charity he's none for ME,
> To see my honour die.
> Am I not come to poverty,
> Humbly to him t' apply?"

" Here let men look deeply to my inquiry; because I tell thee, two ways it stands between the Lord and thee: for if they judged thou wast writing from a wrong spirit, saying 'the Lord saith,' when he had not spoken; then where was his regard for my honour, to let it die in that manner, that I could not gain shepherds to stop thy hand from letting mockery go out in the world, when it was offered to be given up to so few as seven men? Then what shipwreck did he make of faith in my Gospel! Here he did the very thing in 1799 that I told thee in 1797. But now these things are brought round, to shew mankind in what manner the truth was foretold, how every man would act, that they might be clear in judging, and just in condemning, if thou wast led by a wrong spirit. But here let them discern further: what I say unto one, I say unto all; these dark things, that I mentioned to thee, of being benighted; to ask what rocks they would climb; or how they would shun the dangers, if faith and hope and all was gone? These things did not happen in his days; because, thou

knowest, the man is no more. But now I have ordered thee to bring all these things together, in a straight line, that they might see how all was foretold; and I have ordered thee to send it to the Bishops, that they might all discern what I say of one I say of all, if they act all alike.

"This answer which I gave thee of ***** was never seen by him; but now it is brought out for others to judge what is my answer to those who act like him. And know what I said in my Gospel: he that knoweth his master's will and doeth it not, shall be beaten with many stripes; but he that knoweth it not, with few; and therefore those who act now like ***** will find dangers to come upon them, when they know not where to fly; because here I have given light and knowledge to man, and brought the truth plainly before them, which he had not then got such light in his possession; and therefore I do not condemn the man, any further than his wisdom, and that he did not act according to my Gospel, or the commands I gave to my disciples. But as thou sayest in thy heart, he was a man that bore a good character, and thou judgest him a religious man, though he acted wrong through unbelief; to thy judgment I shall leave him; because thou sayest he stumbled in the dark: but those who stumble now, must stumble at the noon-day sun: and then they may grope for the wall, like the blind. It is for the living to lay it to heart, that I ordered thee to write to such men in the beginning, who trusted too much to their own wisdom; and were perfectly like the philosopher—could not bear to be outdone by one that they looked upon so much beneath them. But the answer given concerning them, they had got no knowledge of; so that my answer is for the living, and not for the dead. And here I shall conclude with the words I sent to *****.

" So now your parish meetings call,
And quit yourselves like men;
The tree of knowledge comes to all,
And the good fruit must come."

Now I am ordered to bring forward my prophecies, which allude to the nation, to shew how they stand on conditions, like the former; for I am answered, that one way or other, the Lord will fulfil them, accordingly as they are complied with. I shall first bring forward the promises to the nation.

Strange Effects of Faith, page 43.

" If to my voice you will but hearken,
And obey my strict command;
You shall know from what I've spoken,
This shall be a happy land.
Like Jehoshaphat be doing,
Never fight but with my word;
Do you know what I'm pursuing,
To make all men know the Lord.
By the heavens! (I'll swear no greater,)
Mark the words I say to thee,
I've indited every letter
That was sent, they all shall see.
'Tis the wood that next shall kindle,
And I'll make it for to burn:
Plain as thou didst hear the sermon,
Full as plain shall I return.
If the first appear'd a mystery,
Yet the next thou know'st was plain;
Perfect so, I now do tell thee,
I will make it plain to men;
For the truth shall come before them,
And I will tell them who I am."

First Book of Sealed Prophecies, page 41, given in 1797.

" Fast the storms are hastening on;
But if England does awake,
And come to perfect day,
'Tis other nations I shall shake—
The sunshine here you'll see;
For as the clouds this day dismiss'd

The sunshine at the end;
Then shining days I'll bring to pass,
And stand your every friend.
So now 'tis time for to awake."

Word in Season, page 54, given in 1803.

" It now is come to every land,
And fast it shall appear;
But now if England will awake,
I'll make the foes to yield.
Sennacherib here shall not appear,
With all his boasted pride,
If England will awaken here—
You know what name's applied,
That I compare, I tell you here,
With all Sennacharib's host:
But now if England will take care,
I'll rid him from this coast.
But to take care, thou'st ask'd me here,
What care it is I mean?
I've told thee that he is the Beast—
'Tis Bonaparte I mean."

First Book of Sealed Prophecies, page 12, given in 1796.

" Christ's Kingdom come, be every sound—
I hear thee say, Amen!
Then first this nation I shall clear,
If they like thee go on.
What I shall clear I'll tell thee here:
Their loads I'll take away;
My yoke is easy they shall bear,
My goodness they shall see;
My burden's light; I'll clear the fight,
And make all foes to fly."

But on the other hand, I am answered, that the Lord will act according to what is said in the 18th page of the *Strange Effects of Faith.*

" If by the wise men I am mocked now,
Like Herod's fury I'll fulfil my vow:
Who my anger shall appease?
If all deny my will,
My thunderbolts shall loudly roar,
And men's poud hearts shall chill."

" I shall answer thee from these words. If men go on to mock, now I have made all so plain before them, then I shall bring on my threatened judgments, that stand in thy writings: and if they say, that this book is a mystery they cannot understand; they will find the next to be plain, so that a wayfaring man, though a fool, need not err therein. And let them see, from the following lines, why my judgments shall come on. As men mock that there is no God, I will now make myself known amongst mankind, in such a way and manner, that they shall know that there is a God, and a faithful rewarder of them that diligently seek him: and they that honour ME, I will honour; and they that despise ME shall be lightly esteemed. Now let their blasphemy appear.

First Book of Sealed Prophecies, page 2.

" Survey your land, see how all stands,
And how all men appear:
Then you must know, a God must go
For to reclaim all here.
For there's no man on earth can stand,
If he in fury break:
They've burnt the Bible in this land,
Where must the ashes sink?
If Abel's blood for vengeance stood,
And CHRIST's doth stand the same,
A day of vengeance in his heart,
Then *tremble* at the flames.
When men begin *the whole* to burn,
Shall not the LORD awake?
His vengeance on the Tempter turn,
Or, your Land stands at stake,
To suffer men for to go on
And *burn the* WORD OF GOD;
Against your Land, *their guilt* must stand,
And *fear* HIS flaming Rod.
The world *by water* once was drown'd,
But fire it now must come;
The way the Bible men destroy'd,
Must all turn back again.

So all weigh deep, the LORD doth speak—
For all's before HIS THRONE:
And for to know, that it is so,
His Spirit is come down.
So I'll end here, and say no more;
Let Solomon be found,
For to appear and *try* all here—
It is the Law of God:
And if you now *refuse* to hear,
Then *tremble* at His Rod."

Second Book of Sealed Prophecies, page 106.

The following communication was given to Joanna in 1797, after she had been into Exeter, and was informed that a dissenting minister had said, the Virgin Mary was a whore, and our Saviour was a bastard; and this pernicious idea he tried to instil into the minds of some young men that went to school to him. When I heard it, my soul trembled, my heart shook, and anger and indignation rose within me against him; as I was going, I thought to myself I might say with Peter, I wish to have him destroyed; and wondered the ministers did not warmly reprove him; but was answered in the following manner:—

"Now Joanna thee I'll answer:
These blasphemers must appear;
For though Satan is their master,
It is what was said before.
Now if I find men hot nor cold,
When thou'st these things to them unfold,
But dead, and sickly, and lukewarm,
I'll bring on all a dreadful storm;
If they my honour won't maintain,
Like Eli, they shall sure be slain;
For though thou fear'st to write the word,
I'll let them know, with one accord,
That I no *Bastard* did appear,
My MOTHER no *Adulterer;*
My Gospel they shall find is true—
And they have made it good;
I'll bring the mysteries to their view:
They've open'd all my side;

They crucify their Lord afresh,
And open every wound.
'Tis perfect what the Scriptures saith—
Now let a Paul be found;
Let ******* bring his fifty men,
That will awake like Paul,
And then the HOLY GHOST shall come
And soon destroy them all."

The meaning of the words, of bringing fifty men, who will awake like Paul, was in answer to a sermon that I heard preached by a reverend divine, from *Genesis* xviii. 23, 24. "And Abraham drew near, and said, wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city; wilt thou also destroy, and not spare the place for the fifty righteous that are therein?" He began his discourse with Abraham's pleading for Sodom; and then he brought in these words, "And the Lord said, if I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes." After he had explained Abraham's pleading with the Lord, that it was far from him to slay the righteous with the wicked, to destroy the whole city for the great sins committed in Sodom, he then brought it to our nation, and lamented of the increasing sins in our nation; yet he pleaded strongly from Abraham's words, and the answer the Lord gave to Abraham, that the Lord would spare the city for the sake of fifty righteous; and therefore he trusted that our nation would be spared for the sake of the righteous: for he was certain there was not one wanting of the fifty; and it was to his words I was answered concerning the blasphemy spoken by the other against the Gospel.

"Now I shall answer thee further. Let him come to Abraham's faith; and let him bring his fifty men, who will come forward to prove the Gospel true, from what I have revealed to thee;

because I tell thee, it is by the Holy Ghost proving the knowledge of the Lord, by the visitation of his Spirit, that these blasphemers must be destroyed. *I do not tell thee, by cutting them off by death; but by destroying the works of the devil in them;* to bring them out of darkness into my marvellous light; and to prove the truth of my Gospel, by the visitation of my Spirit.

Now call to thy remembrance how * * * * * told thee, that, after seeing thy books, he burnt all his books that he had of the Unitarian Doctrine, though he had many neatly bound; and know how the Deists and Atheists have been convinced by thy writings, who had before been stumbled by the ministers, who had told them all was finished; and thus they could not see my Gospel true, if it was no more to be fulfilled. And know what * * * * * * told thee of a minister's saying that the bible would be no more fulfilled than it was already; then remember his answer: "then we are hoodwinked in our bibles, if there is no more to be fulfilled." And now I tell thee, from such men, who say the whole is finished, it gives room for Satan's working, that there is no truth in the Gospel, no truth in the Prophets; so that the Scriptures could never proceed from the God of truth. Then now I ask him, where are his fifty men, that awake like Paul, to convince these blasphemous writers, that thou hast trembled to see. Call to thy remembrance how thou hast been shocked to see the blasphemy that men have written against the Scriptures, against the Gospel; and the ways of the Lord every way, thou knowest, are blasphemed: and where are his righteous men, who can turn one of them from the evil of their ways, to prevent these increasing sins? For I have already told thee, and I tell thee again, these righteous men, who boast of their religion; yet, by saying all is finished,

is like throwing oil into the fire, to quench the flames, which makes it burn the greater; and therefore if he will bring his fifty righteous men, he must find them amongst the flock that I have already prepared for thee; and then he may plead as Abraham did. I shall not destroy the nation for fifty's sake, if he will this way bring them forward.

" And now come to what I have told thee before, and bring forward the Prophecies that stand in print, that they may see the truth of my words."

Strange Effects of Faith, page 109.

The following was written in answer to a dignitary of the church, to whom I have sent many letters. It was from the text he preached on a thanksgiving day in 1797—" Serve the Lord with fear, and rejoice with trembling." *Psalm* ii. It was answered me in the following manner:

" Now thou hast ended I'll begin.
The Second Psalm to all is come;
My sword is drawn, and dipp'd in blood,
'Tis time for man to know his God.
For conquering now I'll conquer all,
And fast the deluge down shall fall,
Till every nation you shall see,
Will each fall down and worship me.
I'll trifle now with man no more,
My sword I'll send from shore to shore,
Until the nations do comply,
And in the vallies humbly lie,
To worship at Emanuel's feet:
Now I've begun I'll finish it.
But if your peace you'll keep at home,
My mind and will must be made known;
That every nation now may fear;
Let England know my Kingdom's near,
When every burthen I'll relieve,
And gladden soon the hearts that grieve.
But if this way you do go on,
To keep in darkness still your land,
Just like thy head all hearts will be—
" We cannot stand"—lie down, like thee.

Provok'd by anger first they'll go;
Careless, like thee, of what they do,
Until their feet are wet with blood,
And soon the pain will seize their head;
Then sure, like thee, they'll all lie down—
"We cannot stand, nor bear the wound."
Therefore ye shepherds, now awake,
The helmet of salvation take,
And the whole armour now put on:
And show the corner-stone to man;
The temple-gate throw open wide,
And show your flocks where they must hide;
The Rock of Ages now is come—
Such days as these were never known,
Nor did a woman so appear
To write, or act, as thou hast here.
Then every thing together weigh,
You'll see the dawning of the day;
Though like the weather it doth appear—
The sun seems hid and cloudy here,
That you cannot behold the sun—
No more you see the days are come."

"I shall answer thee of the Second Psalm. Now let men land back their thoughts to see the time that this was given; and then look back on what hath followed since. Let them compare this with the nations abroad and at home; then they will see the truth has followed, like what I told thee of the shepherds. And now let them discern deeply, how greatly the burthen is complained of in your land: and now *I give the warning to all, the fulfilment of this is hastening fast.* Hitherto thy WRITINGS have been as a *candle hid under a bushel;* but now I have ordered thee to put it on a *candlestick*, that it might give light to all that are in the *house:* the HOUSE is the *house of faith*; but the *candlesticks* are the *heads of the church*, that are invested with power amongst mankind: and as I have told thee of the standard of the church; let them look to their *Prayer-Books*, and see how the standard beginneth.

"Repent ye, for the kingdom of heaven is at

hand.—I will arise and go to my Father, and will say unto him, Father, I have sinned against heaven, and before thee; and am no more worthy to be called thy son.—Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified.—If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, he is faithful and just, to forgive us our sins, and to cleanse us from all unrighteousness."

"Here I have shewn thee the standard they must all come to, and then they will come to the standard of everlasting happiness: for know I have told thee—

My arms are open all men to receive:
The water's flowing, and the fountain gives;
The gates of mercy I'll throw open wide;
And all shall find the SPIRIT and the BRIDE
Do now invite you all to come to ME.
Returning sinners I will surely free;
And so my shepherds, if they now awake,
They'll surely find their cause I'll undertake;
Who like the Prodigal, (I know of some,)
Who spent his money with the harlots strong,
Until that poverty it did appear;
In his distress he sought his father there.—
But this I mean to turn another way:
Who like the Prodigal went off from ME;
But when he sees he'th wasted all his store;
His stock of WISDOM he can gain no more,
Without unto his Father he doth turn,
And plainly sees then all his knowledge gone;
That he was blind become, naked and poor:
Now ask for WISDOM, and I'll give him more;
Because I tell thee I shall give it right,
And make his wisdom now for to shine bright.
If like the Prodigal he'll now return,
Then like the Father's love my heart will yearn;
Full of compassion he will find it so;
I'll hold his hand, and will not let it go;
If he repents before it is too late,
He'll find the gate of mercy is not shut.
And so my mercies now stand out for all,
That now return and don't reject my call,

To act like faithful soldiers in the fight;
They'll find my power, and they'll find my might,
That is in wisdom, man judges to be so;
Yet heavier weight than they can ever go:
And so my faithful shepherds now give up;
And then the curtains you may all draw back,
And see the blaze of day begin to break;
And so you'll find my promises are great,
If my commands you do but now obey;
But if refused, I'll turn the other way;
Because my thunder it shall loudly roll
To break in pieces the most stubborn soul.
So now my threatenings let them all appear,
Go to thy printed books and shew them where,
And how through faith awhile I've kept them back;
Because my promises are never slack;
And so my promise I did then fulfil,
And wait awhile, though anger then did feel:
Part of my threatenings by the load that comes,
And by men's vices, they are hastening on."

A communication given in July, 1797, taken from the *Second Book of Sealed Prophecies*, page 114.

" So thus will come the hearts of men;
Like fevers they will rise—
" Our sons we've lost, our gold is past,
" And all's before our eyes,
" And to no use doth it produce;
" We are but burthened more;
" We see the shore, and all is o'er,
" We've wasted all our store!"
So this they'll see; as deep as thee
Their sorrows they will come,
And perfect like thy Father's house
They'll see it in the land:
The quarries they have patch'd them up —
'Tis nought but beggary here:
Thy Father's house is just like mine;
But out the rags I'll tear;
I will begin as thou did'st then,
The floors I'll make more clean,
Their ragged garments throw away,
For in the light shall come;
To make it dry the rags shall fly,
And down they all shall drop:

I'll make the water run, like thee;
The cob can never hurt
If all is gone—I see my land
As empty doth appear,
So perfect like thy Father's house—
What furniture is here
That I can hurt? 'tis mire and dirt
Appear in every mind!
And perfect like thy Father's house
I now do see my land;
Then I'll go on as thou didst begin,
Till I have join'd the two;
And both together they must hang,
The Gentiles and the Jews;
Then at their feet (the mystery's great)
The nations all must come."

Here I shall give the meaning of my Father's house: As he lived by himself, I made it a custom to go in the summer to make his house thoroughly clean and wash the floors: the glass was broken, but the landlady would not mend it; so it was stopped up with rags, which I pulled out to dry the floors. I was answered as follows:

"The windows I shall all unhang,
As thou has now begun;
And through the glass you all may see
The days are hastening on:
For as the squares of glass are broke,
And rags do so appear,
The paper is cling'd to keep the stroke
When winter doth appear.
So now this thing I shall explain,
And to the nation come:
The quarrels they are broken out,
I say, in every land;
And, like these windows are patch'd up
With rags and paper here;
But like thy pen, I say, must drop,
When winter doth appear;
Because the glass it is not whole,
The rags will tumble down;
When thunder sounds from pole to pole
No safety can be found,
So with the land 'tis just the same;
They've like thy Father done;

They patch my people up with lies
For to keep out the sun.
For as thou sayest thou can'st not see,
Because the place is dark;
Just so, I say, my people be—
But now come to the mark:
Take all the rags and stuff away,
And thou wilt see more clear;
Nor through a glass 'twont darkly be,
Because they are broken there;
And then the sunshine thou must see,
Or feel the piercing wind.
I tell thee plain's the mystery;
'Tis perfect like mankind:
For by my House they've done the same,
And darken'd every mind;
Patch'd up the Law and Gospel too,
To beggar all mankind;
For as thy Father's house appear'd
So beggarly to man,
Just so my honour must appear,
The way that they go on."

The former words I could not understand, and I was answered in the following manner:

"What, is thy head so very weak
In things that are so plain?
I'll tell thee all the mystery,
And all the rags I mean;
The quarrels broke you well do know,
To every nation come;
The way they mend it all with rags
It must to thee be known;
They've patch'd it up with broken laws,
That from their garments come;
And weak as paper all hath been,
To bring my land to shame.
Are not the windows all broke down,
As those do now appear?
And where's the glazier that is found
To mend the glass that's here?
But in thy heart thou say'st there's none;
And I may say the same;
For who my Gospel now doth mend,
To say my words are come;
And that the truth is verified
My Gospel to fulfil?
No; this the wise men have denied;
Their ragged garments still

Are patch'd and stuff'd in every hole,
To darken all mankind;
Because their purse they all would save,
And darken every mind;
Give me the rent! is every cry—
But who allow repair?
For perfect like this landlady
Are all the wise men here;
And if this way they do go on,
My anger fast will smoke;
For I shall to the purpose come,
And down the rags shall drop;
I'll pull them out as thou hast done,
My floors for to make dry;
In every step I'll act like thee
Now in this house of clay;
My Father's laws I'll now maintain,
And vindicate his cause;
My anger it shall rise like thine,
To vindicate his laws.
I'm wearied out, as thou hast been,
To hear their foolish tales;
But to the purpose let them come,
If I their wounds do heal.
Wrong in their work do all men go,
And every man doth err;
They cut the fuel high, I know,
And spoil the vineyards here;
Close to the root doth no man go—
To reason I'll begin;
But as their weakness I do know,
I shall explain the thing:
For like thy Father all have done,
To cut my Bible high,
So that the stubble still doth stand—
And here's the mystery:
Another after him did come
To cut the fuel low,
Because thy Father's labour's gone,
And all did own 'twas so;
Then own your labour all is gone,
And now your weakness see;
Then to my Holy Hills I'll come,
And cut the stumps away;
Close to the root I'll surely go,
Till I have made it plain;
The barren wilderness you'll see,
That man could never prune;

Weak as thy Father all are come;
For here my words go deep—
The branch cut off and stumps remain,
If I like man should sleep."

The Valley of Jehoshaphat, a communication given in 1796.

" For to the valley all must come
That will be sons of light;
A valley's low, you all shall know,
And lowly all must come,
When that I do begin to plead,
And rescue every man;
For when the battles I have fought,
And every victory won,
I'll bring them in the valley low,
And reason then with men.
The vallies low, I'll let them know,
It must be in the heart;
Together every man shall come
And know how I did smart,
And what I suffer'd to this day,
As I for man do feel;
The marks can ne'er be done away—
My side is open still
A doubting Thomas to receive,
A persecuting Paul;
The trembling jailors I will free,
And men shall know ME all,
That in the valley now will come,
As doves begin to fly.
The valley must be in the heart—
The battle's drawing nigh;
Imperfect is thy Father's house;
Imperfect's every land;
Then trust to ME for victory,
If ye are imperfect men.
As to perfection I see none—
The perfect ones are gone;
Sickly and wounded all by sin,
I see, is every one.
I said thy Father's house, like mine,
Was now to ruin come;
Therefore I see 'tis time for ME
To come and make an end.—
'Tis deeper than philosophy
The lines that thou hast penn'd.

Now let the learned men appear
Their Bibles to explain,
And tell ME how they think 'twill be
That I shall call them in;
What signs or wonders will they see,
That I have not foretold;
Or how do they expect 'twill be,
My Bible all unfold?
If they will say they can explain,
And shew their judgment clear;
I say that they are more than men—
A Peter must be here;
For flesh and blood can never know,
The way I shall proceed.
'Tis words must try the hearts of men,
Or they will never bleed;
For signs or wonders will not do,
'Tis words do try the heart:
And words shall bring all to their view
Why I for man did smart.
So now if man will humbly come
Thy written hand to see,
And own thou art a simple worm,
My Spirit sure 't must be,
And from the Spirit wish to know,
And honour the Most High;
Then sure my Spirit they shall know,
And so may prophesy."

"Know what I told thee of thy father's house, which I compared to the Shepherds, and the likeness of your nation: and this I ordered thee to bring forward to join together, that they may see how many years are past and gone, since I told thee all went wrong in their labour; that they cut my Bible high; that they cut off the branches, and let the stumps remain; that men were come as weak as thy father; because their labour is gone, that they have neither power to cut off the stumps; neither have they wisdom to discern my Bible how it stands, or how my Gospel stands; neither do they understand the Revelations, that when they break, the end is at hand: therefore I said unto thee—

" The Woman clothed with the Sun shall make all nations shake;
Because the mystery I'll explain, the Revelations break.—
Then wonders here will fast appear,
And wonders will come on;
But now this land I'll surely spare,
If ABRAHAM now do come,
To plead at last, as thou didst first—
Thy pleading let men see:
And let him bring his FIFTY MEN
To join as Sheep with thee.

" Then they will find I shall fulfil the words that I have said in thy writings.

——" On my holy hill
I'll come to cut the stumps away:
The barren wilderness I'll prune,
Where men can never go."

But know I have told thee —

" A Canan's wonder must begin,
To make the water wine;
And greater wonders shall be seen
Than was wrought at that time."

" And now let men see what I said of thy father's house; and compare it with your land."

Here I am ordered to bring forward my own pleading and petitions to the Lord, in 1794.

I was deeply wounded with the conduct of the Methodists, who said that my writings were not from the Lord. I was ordered to pen my feelings, and was answered that the preparation of the heart, and the answer of the tongue, were both from the Lord. I was to pen my feelings in verse, and it should be answered to me. I wished to forgive all injuries; but said, to my shame, I could not forget them, though I wished them to be buried in oblivion, never to be remembered any more.

But, Oh, the follies of my heart!
Why do these thoughts arise?
And every injury done to me
Lie spread before my eyes;

All past offences now appear
As strong within my view
As though they were this moment done,
And old things now were new.
But let old things be done away,
And new things now appear;
And every heart united be
In Christ our Saviour dear;
That Satan may no more destroy
Our unity and peace;
Our hearts unite, dear Lord, in thee,
May every jarring cease.

The Answer of the Spirit.

Is this the language of thy heart?
The Lord will grant it thee;
In perfect love unite your hearts
In bonds of unity.
The heavenly music shall appear
In every heart and voice;
The devils shall all rage and fear;
And angels shall rejoice,
To chain the powers of darkness down
That have destroy'd your peace;
In Christ shall all united be,
And every jarring cease.
Then now be strong and stand like men,
With salt be season'd well,
And pray for power to stand against
The fiery darts of hell.

JOANNA'S ANSWER.

That power, dear Lord, is all in thee;
Thou knowest our feeble frame;
No power hath man to help himself,
But what from Jesus came.

THE SPIRIT.

I know your weakness, and your power,
I know what man can do;
Ask but believing to receive,
And I will give it you.

JOANNA.

But, Oh! that faith, dear Lord of life,
Must surely come from thee;
Thou art the Author of our faith,
Our finisher must be.

THE SPIRIT.

Thou'st spoken right: I know it well,
The power of man is small;
But I that died to vanquish hell,
Have died to give you all:
All that you ask in humble faith,
Believing in my Name;
My promise is, to cast out none,
That thus believing come.

JOANNA.

All this, dear Lord, I know is true;
Thy promises are sure:
Our fearful hearts cannot believe,
Unless thou giv'st the power.
For though we know thy promise true,
And thus we may believe;
Yet subtilly doth Satan come,
And all our hopes deceive;
For when he cannot sore affright,
In his own shape appear;
He will come as an Angel bright
To thy best followers here.

THE SPIRIT.

I've heard the reasoning of thy heart,
And know the sentence just;
The tempter of mankind how strong,
He will mankind molest;
But am not I the Strong Man arm'd,
To keep him by my power?
And him I'll bind with cords so strong,
He shan't my saints devour:
Then come all you of little faith,
And I will give you more:
I died to rescue every soul
That trusteth in my power.

JOANNA.

Dear Lord, thy goodness and thy love
My soul cannot deny;
But humbly I may say Amen
To what my Lord doth say.

THE SPIRIT.

And dost thou humbly say Amen?
And so't shall be to thee,
And every true believing soul
That doth rely on ME.

I freely come to seek and save,
With open arms receive;
And will not scorn the meanest name
That doth in ME believe.

JOANNA.

Then now, dear Lord, grant that they love
May fall on every heart;
Thy quickening Spirit from above
To every soul impart.
For none, dear Lord, can come to thee,
Unless thou giv'st the power;
By nature we are fallen so low,
We cannot rise no more;
Corrupt we are in heart and life;
Our adversary's nigh,
And like a lion doth pursue
Our utter misery.

THE SPIRIT.

All this I know as well as thee;
Man's practice is unclean;
There is no good that can be found
In the dead sons of men,
Until the quickening grace of God
Be printed in their hearts,
That from the evil of their ways
They're drawn for to depart.
But, Oh! the stubborn hearts of men
Are all conceal'd from thee,
How strongly to resist my love
Perfidious man will flee.
I came to save the world that's lost,
With open arms of love,
And died upon the cursed cross,
The guilt of man to move.
Yet thus did they resist my love,
And hugg'd their pleasing sin;
With pleasure ate forbidden fruit,
While poison lay within.

JOANNA.

Dear Lord, thy sentence all is just
Against rebellious Men;
I know thy love they did resist,
And gloried in their shame:
To trample on thy heavenly love
Rebellious men have stood,

And hugg'd the Serpent in their arms,
That poison'd all their blood:
Yet still, dear Lord, some pity take
On wretched sinful men;
The poison of the deadly snake
Runs strong through every vein;
Too strong for fallen man to cure,
The poison lies so deep,
Must be the Heaven's Physician sure
To bring the blood more sweet.

THE SPIRIT.

All this I know as well as thee;
But mildness will not do;
Therefore my Spirit is provok'd,
And I my work shall shew,
With tumult and the dreadful war,
And famine next shall come;
The sword of vengeance from above
Shall go through every land;
For I did whet my glittering sword,
And bathed deep 'twill be;
For I'll not sheath it up again,
Till Sinners do comply
To own I am the living Lord,
And fear my holy name;
Then shall my Spirit be impress'd
On every soul of man.
But first shall my devouring sword
And famine make the way;
For conquering I will conquer now
All those who don't comply.
No longer shall my patience bear
To hear my name blasphem'd;
No longer will the sinners spare,
That do not fear my name.
For near upon two thousand years
I've borne with sinful men,
Since on the Cross of Calvary
My blood for them was slain.
But, Oh, how few regards my love!
How few regard my pain!
How few think on my bloody sweat,
When I for man was slain!
How few think on the cross I hung!
How few regard my name!
How few despise the cursed sins
That caused all my shame!

But now my shame is past and gone,
And the victorious hour
Is come, that on the sons of men
I shall fulfil my power.
But first will I a warning give,
And those that do believe,
And that trust in my mercies great
They mercies shall receive;
But those that do despise my word,
Of warning them before,
Shall feel the terror of my rod,
And feel my mighty power.
The time appointed is at hand,
That I shall visit all
With sword, with famine, and the plague,
That on my name don't call.
Therefore let none be mockers now,
Nor think this will not be;
For I that am in heaven so high
Have all these things decreed.
I've sent my angels unto thee,
To warn all men before,
That of the blood of every soul
That I may now be clear.
And this shall be a sign to thee:
My servants soon shall come;
For I will so incline their hearts,
That my will may be done.—

And now remember the first writings of the ponderings of thy heart:

Why do these thoughts arise,
And every injury done to ME
Lies spread before my eyes?
All past offences now appear
As strong within my view,
As though they were this moment done,
And old things now are new.
So is it with the Lord of life:
Old things do now appear;
The past and present in his view,
What HE for man did bear;
But old things shall be done away,
And new things now shall come;
The Lord that sitteth on his throne
Will make an end of sin.

JOANNA.

If these be thy decrees, dear Lord,
Awake the shepherds' voice
For to call back the wandering sheep,
Let all in thee rejoice.
Ah! make them now awake, dear Lord,
As men from frighted sleep:
And from the altar to the porch
Thy faithful servants weep;
And may they daily cry to thee,
Thy wandering sheep to spare;
And bring them back unto thy fold,
Oh, thou Redeemer dear!
For Paul we know may plant in vain,
And Apollos water too;
Unless thou dost their labours bless,
Their preaching will not do.

THE SPIRIT.

Their labour I will surely bless,
If they obey my word;
And crown their preaching with success,
For my name is the Lord.

JOANNA.

Dear Lord, incline them to believe,
And they will all obey;
For when they know it is thy will,
Thy servants can't say nay:
With willing and obedient tongues,
Thy truth shall fly abroad;
And all thy faithful servants shall
Obey their King and God.

THE SPIRIT.

My faithful servants shall obey;
My laws upon their hearts
Shall deeply be imprinted strong,
That they may not depart.
But those that carelessly do hear,
And slight my heavenly word,
Shall feel the terrors of my wrath,
And know I am the Lord.
I caus'd my servants for to err,
For ends they did not know,
That every truth may be more clear
To all mankind to shew.

JOANNA.

Dear Lord, thy wisdom O how deep;
How wondrous doth it shine!
As high as heaven's above the earth,
So high from all mankind:
In wisdom is thy knowledge hid,
In wisdom is made known;
In wisdom thou reveal'st thyself,
And thou art God alone.
O, Father, Son, and Holy Ghost,
One God, in presence three,
Thy wondrous wisdom, when reveal'd,
How wondrous great 'twill be!
How foolish is the heart of man,
Thy wisdom to dispute!
Let every tongue be silent now,
And every mouth be stopp'd;
The pearl of great price, dear Lord,
Let us dig deep to find,
And sell our foolish wisdom now,
Since there's none in mankind.

THE SPIRIT.

The wisdom of the prudent men
'Twas I alone conceal'd,
That they might see with eyes more bright
When I the truth reveal'd.

JOANNA.

But Oh, the follies of my heart!
Why do I doubt within
The truth of thy revealed word,
When I so much have seen?
Pardon, dear Lord, my foolish make;
Thou know'st my timid mind;
Forgive the weakness of my heart,
Thou Saviour dear, most kind;
I would believe thy promise Lord,
Help thou my unbelief;
But while I am thus left alone,
My soul is full of grief;
For as a sparrow on a house
Thou know'st I stand alone;
And to assist in any thing,
Dear Lord, thou know'st I've none.
For who hath this report believ'd?
Or who thy threatenings fear?

As 'tis the cry of every heart,
Things will bide as they are.
For who hath ascended up on high,
Or who thy council knows?
To condescend to such as me,
Thou wilt not stoop so low:
And can it be, dear Lord of life,
That thou wilt stoop so low,
To such a worthless worm as me,
Thy secret truths to shew?

THE SPIRIT.

Yes, I will stoop to such as thee;
My law is upon thy heart;
And not a word that's in thy mouth
Shall ever more depart.
But all shall come upon the lands,
As I myself decreed;
But those that call upon my SON,
For them he'll intercede;
For him have I exalted high,
And those that do him fear,
My SON for them shall intercede;
For I his voice will hear.
But every proud and scornful heart
Shall suddenly come low;
And that I am the Lord alone
Shall every creature know.

JOANNA.

Is this thy just decree, O Lord,
That judgment to the line,
And righteous to the plummet lie
In thy appointed time?
Judgments are thy strange works, O Lord,
Dear Saviour intercede,
And pierce the sinners' hearts to turn
Thy dying love to plead;
And cast their eyes to Calvary,
And see their bleeding Lord,
And now abhor the cursed sins
That made their Saviour bleed;
And may they praise the dying love,
And meditate with shame,
How long thou hast invited them
While they despise thy name.
Dear Lord, thy sentence all is just
Against rebellious men;

For who can plead the sinners' cause
But thy beloved SON?
Then now what shall I say, dear Lord?
My eyes run down in tears;
Thy sentence I must own is just;
But O, the sinners spare,
And may they daily flock to thee
As doves to windows fly!
And may they hear thy pardoning voice—
Cry out their Saviour's nigh.

THE SPIRIT.

I'm nigh to save all who believe,
And now obey my call;
The blood that I've already shed
Is enough to save you all.
All that believe, and do obey,
And fear my holy name,
Shall find my mercies still as great;
For I am God the same,
As when I NINEVEH did spare,
When they my word believ'd,
And every soul in humble dust
Before the Lord did grieve.
But let not NINEVEH arise
In judgment to this LAND;
But let them know I'm not in jest—
My judgments are at hand.

JOANNA.

Then now, dear Lord, what shall I say?
Thy heavenly will be done;
And may the sinners daily cry
To thy beloved SON!
And now, O ye inhabitants
Of England be ye wise,
And the long sufferings of the Lord,
And all his warnings praise;
That in the midst of judgments, he
His mercies call'd to mind,
And warn'd you of approaching ills,
That you might mercy find.
Return, return, Oh! England,
Return without delay;
Appease the SON; with due respect
Your timely homage pay,
And his long-sufferings, and his love,
Now quickly call to mind;

In humbleness appease his wrath,
That you may mercy find.
His judgments now alarm your fears;
His love your souls awake,
And think of all that he hath done,
That you may heaven partake.
No longer slight his mercies now,
Nor spurn his offer'd grace;
But humbly come, with broken hearts,
His mercies to embrace.
But can you think your backs are brass,
Your sinews iron be,
That you can dwell in endless flames,
To all eternity?
But Oh, the trembling of my heart!
It doth for sinners mourn,
And therefore I must once more cry,
Oh, England now return!

THE SPIRIT.

But Oh, far short dost thou now come
To love my creatures more
Than I who suffer'd on the cross,
And so long with them bore!"

The first time that the Rev. Mr. ******* came to me, in 1796, I read to him the threatenings in the above, which made him ask, why I did not publish, to warn of the rod before these things came upon us? He did not at that time seem to be staggered at my petitions, or of the Spirit's answering me; but after some person told him that I had prophesied of things that did not come to pass, he then went to Mrs. ****** and said he feared I was trifling with the Holy Ghost, by what I had read to him, in this Communication; therefore he said to Mrs. ****** "She will be out of her mind soon; I should not wonder if it were in a few weeks:" but that he should be very happy, if he could do any thing for me;—and now I hope he will enjoy that happiness; and then I shall be very happy to see

him happy: for this calls to my remembrance what is said in my writings:

Strange Effects of Faith, page 90.

" For though my sons they are fast bound,
And on the altar cast;
But Satan's doom must so come round
To be the ram at last.
If men, like Abraham, do begin,
I will my sons unbind:
The walls which Satan made so strong
Shall with his horns come down.
The walls of Jericho must fall;
The rams-horns must appear;
But let the sound be known to all,
'Tis I have spoken it here.
I shall throw down, and now build up,
That you may stand secure,
And build upon a firmer hope
Than you have stood before;
Because my mind I have conceal'd
From all the sons of men;
But when the mysteries are reveal'd,
Then will your hopes be known."

" Now let men look to the Communication, the year that it was given, and let them call to their remembrance at what time thou didst read it to him; and let them remember; because from the feelings of thy heart, trembling to hear the judgments pronounced, thy pleading was in verse; as Abraham contended in words to my threatenings, so were thy answers and petitions in verse, which he judged trifling, that could not be from the Lord. But now let them discern what hath been fulfilled; what hath taken place upon all nations; compare the words with the events, and see what hath followed since 1796. Then they will know that the preparation of the heart, and the answer of the tongue, are both from the Lord; for ye know not, when my Spirit is strong in power and love, moving upon the heart—ye know not which way the words

proceed, or how the working of the Spirit is, to plead with the Lord, in the manner he pleads with his creatures, where the heart and soul be united to the Lord.

"The further meaning of this Communication I shall answer for the next book, when greater mysteries will be made known, and a greater light given, from thy works and writings, that came from ME, will be unfolded in the next; and then they will find the truth of *********'s words—"The Bible is like a flower, that is opening in its bud;" and now the bud and blossom shall appear.

"And now come to thy observation on *******'s words."

He said the ministers were like a rope of sand, that would neither join together, nor bind together. From his observation, I thought the different opinions of men made the Scriptures the same; for it is written—"The wisdom of God is foolishness to man; and the wisdom of man is foolishness with God:" and this truth is plain and easy to be understood, as men so foolishly pretend to explain the hidden mysteries of the Bible, by their own wisdom; and they have explained it so many ways, that the Bible can have no meaning or explanation at all, by the wisdom of men: for the wise men, the learned, and the good men, have drawn so many judgments different from each other, that they have made the Bible like a rope of sand, that cannot join together; and so they make their own wisdom, that will soon break in sunder; but the wisdom of God is wiser than all the wisdom of men, like a three-fold cord that cannot be broken. As soon as I had written these words, from my own observation, I was answered in the following lines:

" Now from thy wisdom I will answer man.
Thou'st plainly seen their wisdom like the sand,
That 'tis impossible for man to join;
But now my foolishness I'll make it hang
Just like a three-fold cord that is not broke
By strength of man, unless you do it cut;
And now I tell thee, if men cut it here,
Just like a rope of sand shall all appear;
I say, in pieces so I'll break your land.
And here I'll end it by the rope of sand;
Unless they'll come and join it with my word,
And then I'll join them like a three-fold cord.
Because my weakness, every soul shall see,
Is stronger than the strength of man can be;
And so my folly, in thy writings here,
Is conceal'd in wisdom that no man can clear,
To prove them weak or foolish in the end.
But for to try men's wisdom I intend
To bring it round in this weak foolish hand,
To prove that men were like thy rope of sand,
That by their wisdom they could never join;
But like a three-fold cord they will find mine,
To break in pieces all their ropes of sand;
For so they'll find my three-fold cord shall stand."

And here I shall conclude with the words of St. Paul, *Acts* xxv. "And when he tarried among them more than ten days, he went down unto Cesarea, and the next day sitting on the judgment-seat, commanded Paul to be brought. And when he was come, the Jews, which came down from Jerusalem, stood round about, and laid many grievous complaints against Paul, which they could not prove; while he answered for himself—Neither against the law of the Jews, neither against the Temple, nor yet against Cæsar, have I offended any thing at all. But Festus willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? Then said Paul, I stand at Cæsar's judgment-seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed any thing worthy

of death, I refuse not to die: but if there be none of these things, whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar. Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cæsar? unto Cæsar shalt thou go." And again, I repeat the words of Paul—"I stand at Cæsar's judgment-seat, where I ought to be judged."

JOANNA SOUTHCOTT.

Some part of this book is copied from different books of Joanna Southcott's writings, which are in print; but all the other part, from herself and the answers given to her from the Spirit, at the time the book was writing, I took from her mouth.

ANN UNDERWOOD.

Witness, JANE TOWNLEY.

FRIDAY, Sept. 17, 1813.

Merchant and Galabin, Printers, Ingram-Court, London.

THE

SECOND BOOK

OF

WONDERS,

More Marvellous than the First.

Entered at Stationers Hall.

LONDON:

Printed by Marchant and Galabin, Ingram-Court; and sold by W. Tozer, Chapel-Place, Duke-Street, Westminster-Road, Southwark; also by W. Symonds, Gandy-Lane, and the Miss Eveleighs, St. Sidwell's, Exeter; S. Hirst, Leeds; W. Wadman, York; James Light, Coventry-Street, Stourbridge; Edmund Baker, Ilminster; C. Bradley, Digbeth, Birmingham; R. Goldsmith, Gravesend; and T. Turpin, Greenwich.

1813.

(Price Two Shillings and Six-Pence.)

My last Book was a Wonder to Men, and such as strangers could not understand; as all names were concealed; but, as I told them the next would be a greater wonder, it certainly will to the believers, when they know what has been revealed to me since the 12th of September. For I may say with David—

> "The dawn of each returning day
> Fresh beams of knowledge brings,
> And from the dark returns of night
> Divine instruction springs."

Since this powerful visitation of the Lord came to me, like that in ninety-two, I have fresh things revealed to me every day. I am awaked every morning between three and four o'clock; I sit up in my bed till the day breaks; and have communications given to me as soon as I awake. When the day breaks I rise and go down into the dining-room by myself; the moment I enter the room, I feel as though I was surrounded with angels; feeling a heavenly joy which I cannot describe, and which has taken from me my natural appetite; for three weeks past, I could not take any breakfast, had no appetite to my dinner; neither could I drink my tea in the afternoon, and had no appetite for my supper; yet I feel no want of food.—As soon as I had finished my last Book, new things were revealed to me; and I was ordered to have seven respectable friends to meet together at four o'clock on Thursday afternoon, September 23d, to hear read what had been revealed to me, and what I was directed to do; that they might be witnesses. However contrary to our judgment,

or however contrary to my own feelings, they are witnesses of my readiness to obey. After every thing was done as directed that evening, they were ordered to meet again at the same time on the Monday following.

The next day I was answered, that it was but for the trial of my faith that the directions were given in that manner; but as I had obeyed in heart, it was all that was required of me; but the Lord would work a different way.

Soon after my visitation began in this powerful manner, I was answered, that I should have all new clothing, for the sake of my female friends; and was ordered to have twelve new gowns, which I immediately gave orders for; and for other new clothing likewise, and I was answered — "The time of thy departure draweth near; for thy sands are nearly run." This I greatly rejoiced in; as I am as weary of the world, as the world is of me. I cannot enter into particulars of what was revealed to me; as it was ordered to be sealed up, in the presence of the seven friends, and put into a box, that is not to be opened till my trial; and then will be seen what was revealed to me every day. On Monday, the 27th of September, in the morning, it was revealed to me, that my new clothing was for my Wedding Garments: for I must enter into a marriage union with man, but it was the wisdom of the Lord to conceal from me, and to conceal from all, that such a union should take place; and therefore I was ordered to pen my own choice, which was to have a heavenly inheritance, when my work was done, instead of an earthly one; but in my writings, which are sealed up, I know it is said, that I should have an earthly husband, whom the Lord would resign the whole to; but what was printed, was topre-

vent any man's making an offer to me, that I might be kept for the man whom the Lord had designed for me. When this was revealed, all my nerves shook, my head was like the rivers of water, and I really could say with Paul, "Whether in the body, or out of the body, he could not tell:" and I may say likewise, whether in my senses, or out of my senses, I could not tell; for my spirits were so confused, that I could scarcely speak to the friends when they came. They all seemed to feel for me; and all were astonished, when they heard the Communication read.—In answer to my trembling, and dreading the thoughts of a marriage union at this time of day, considering my age, and the happy life I now lived single; I was agitated with sorrow, I thought greater than I could bear; but I was answered—"If I refused to give my hand in wedlock to the man the Lord had designed it for, when the Lord's appointed time was come; then my writings would be of no use to mankind: all was but labour lost, if I refused a marriage union with man, which was pointed out to me from my writings, which no one understood the sense and meaning of, before they were explained to me; and then all my friends saw it clear, that an earthly union must take place, to fulfil them.

Strange Effects of Faith, page 108.

"But ne'er no judges in your land
Had e'er so weighty Trial in hand,
Since I was judg'd at Pilate's bar.
The Holy Ghost must be judg'd here;
But I do tell them 'tis not thee;
It is the writings they must see;
I am the Spirit did indite,
That did induce thee first to write;

And all mankind shall know I am,
And Jah, Jehovah is my name;
The Father, Son, and Holy Ghost;
In these three I's the sentence past,
And every mystery I'll explain,
And echo back the lines to men.
I am the Maker of you all:
Eden was found, when man did fall,
A Tree of Life within to stand.—
Hear now my voice, ye sons of men:
O people simple and unwise!
Vain are your thoughts, for to despise
A God that gave the woman first;
I am, I am, to "give her last;
By her obedience free the score;
Her faith is just, if men see clear;
And she hath err'd the safest side:
The path is straight, the field is wide.
So if you judge her senses lost,
It is where man can never boast,
So far beyond the learned's skill,
And you may judge it as you will."

"I shall answer thee from this Communication, and shew thee plainly, that, without a Marriage Union with man, this could not be fulfilled; for if I gave the woman to Adam at first, when paradise was lost by disobedience, I must bring the woman in perfect obedience to God and man; and so I must give her to man; but had these things been understood, thou wouldest have been wearied out with offers of lovers in men, knowing this was the first woman that ever wrote or acted like thee, to spend thy life from thy youth up to this day in perfect obedience to thy Lord; and therefore thy age men would not despise, but my command must be made known, that no man is to make an offer of marriage to thee; nor any proposals of love must be made by any, before him unto whom I have told thee I resign thy hand, as a father resigns his daughter in mar-

riage, so I have told thee I will resign thee in marriage to one who shall be to thee a likeness of Noah; and if he accepts thy hand, there is no one else whom thou canst give it to. But if he refuses, then thou art at liberty to chuse for thyself; but that must not be, till thou hast seen the end; as I have told thee, when all is tried and proved, granted by the bishops as judges, the clergy as grand jury, and twenty-four of thy friends; when they allow thy visitation to be from the Lord, they must know, that the name I gave thee is spiritual; but the marriage is temporal; and the name is but a mark for men to know that the end is at hand. And therefore it must be granted by all, that it is a visitation from the Lord to bring in an earthly marriage, different from what hath taken place before; because it is brought round by the wisdom and direction of the Lord, in perfect obedience to my command, through the prophecies that are given already. I have told thee, it is granted by God; but it must be granted by men; and when this is done, let thy judge inquire, if thou art the Bride, who is the Bridegroom? Then thou must make known who the Bridegroom is; and whether he accepts thy hand, as a blessing from the Lord, with his heart united with his hand, and thy answer must be the same; because I have told thee, before I have united your hearts I will never unite your hands. Now come to the *Second Book of Sealed Prophecies*, page 39.

" For now to all I mean to call,
And bid you both be free;
'Tis by the MOTHER and the BRIDE
That Isaacs ye must be.
So Jews and Gentiles now give up,
And say the WOMAN'S clear;

Then sure for Canaan you may hope,
Your full Redemption's near.
For if the WOMAN I make free,
Ye must be free indeed;
Though this appears a mystery,
But all from her proceed.
For every man from her was born,
Ever since Adam's fall;
And as that Sin did taint her blood,
You say you're tainted all.
But if that taint I take away,
And made her perfect free,
And pour the Holy Ghost on man,
Then perfect heirs you be:
Made heirs of God, it must be know'd,
And joint heirs with the Son.
Now let the learned men appear,
I'll answer thee again."

First Book of Sealed Prophecies, page 107.

"So you may call her what you will:
A BRIDE, or MOTHER: but stand still;
I said a Bridegroom I'd appear,
When I bring in my every heir;
And, by her name, you all shall see
That Mary doth with her agree,
To cast all on the serpent's head:
And like Joanna is her plead.
But if you will not cast it there,
Then of her blood let all take care;
For I'll avenge her every foe.
Now look to Calvary, you may know
What fatal sword went through her soul,
To see her Son to die for all.
I knew her grief was more than mine,
And I'll avenge thee every crime
That caus'd my Mother's heart to bleed;
So now take care how you proceed.
But now I ask how't could be done,
Had not my Spirit to her come,
To have the Woman to appear,
That in my Mother's room is here?
And if her offers you refuse,
I say more fatal than the Jews
You'll find the every weight to turn,
Till ruin is on every man."

Page 63, " Then now I tell you one and all,
When you the race of man can call,
Without the WOMAN to appear;
Then say you do not want her here;
If you without her can be born,
I need not visit in her form,
To bring a spiritual race to man;
Because the WOMAN was my plan
To have mankind be born anew.
Now bring my Gospel to your view:
I said ye must be born again:
Look deep, ye simple sons of men,
And tell me how that man was born?
You say, from Adam it might be known;
Without the WOMAN he did appear;
He was the dust that perish'd there,
And so the dust doth still go on,
And putrifaction's still in man;
But of the WOMAN I was born,
A mystery deep no man discerns,
To putrifaction did not come;
Then now, like ME, be born again,
And from the WOMAN all appear;
And then I'll make you sons and heirs:
For heirs of God you now shall be,
And, as I said, joint heirs with ME;
And of the Spirit now be born.
You know, 'tis written, in her form,
That God would surely send his Son,
When the full time was surely come;
That as in Adam all men died,
Even in ME it is applied
That all I'd make alive to be.—
Appear vain men, and answer ME,
How you my bible so deny?
The Holy Ghost I then did say
My Father would send in my name,
And all to your remembrance bring;
And all together is brought here,
What man by learning cannot clear."

John iii. 3. — *Acts* ii. 31. — *Romans* viii. 17.— *Galatians* iv. 4. — 1 *Corinthians* xv. 22. — *John* xiv. 26.—*Ecclesiastes* vii. 29.—1 *Corinthians* xv. 45, 47.

" Now I shall answer thee from these Texts of

Scripture, which I have brought forward, and explained so many years ago.

"Now come to the believers. They have read thy books through, but never discerned that a temporal marriage must take place, before thy writings can be fulfilled; and thou thyself hadst not observed it, since I ordered thee to put in print thy desire to go to glory, that no one might attempt to prevail on thee in marriage; but, as the believers have not seen what was so plain before them, that no fulfilment of thy writings can take place, before the Bride is joined to an earthly Bridegroom; and therefore it is said in my Gospel, "He that hath the Bride is the Bridegroom; but the friends of the Bridegroom rejoice greatly; and so will thy friends all rejoice when marriage hath taken from thee thy reproach among women, and all is made as clear as the noon-day sun; then will your rejoicing be great when every thing is made so plain before them, that there is no room for doubt left, which I have told thee I shall now make clear to every man, to open my Gospel, prove the Visitation of my Spirit according to my Gospel, and prove that my Kingdom is nigh at hand. For all will come as suddenly and unexpectedly as this Book will appear to believers, to the surprise and astonishment of them all, brought round in a way and manner that was never observed by them, because they always judged that thy awful Trial was nothing but thy Trance. But now I ask thee, what awful Trial that would be to thee, if I was to take thee as soon as thou entered the room, and by angels convey thee to glory, and place all the joys of heaven before thee? It would be a day of rejoicing to thee, as there would be nothing fatal nor sorrowful; neither could it be any thing awful to thee, but to them. Therefore it could not be called thy Awful Trial,

if nothing more awful than that had appeared in it. But now reflect with thyself what awful scenes have appeared to thy view, since I told thee of an earthly marriage, to be joined in wedlock with man; that he must take my yoke upon him; and he shall find my yoke is easy, and my burden is light. For ye know, when marriages take place, ye call it like bullocks yoked in together, that are to draw together; but know it is often said, if one draweth forward, and the other backward, they can never plough the ground; and therefore I said—

" I would have a plough that was strong—
And so I tell thee I shall now go on.
And now remember what I said before;
When in the altar thou didst then appear,
Like bullocks taken from the yoke
I'd make the sacred altar smoke;
And so I say I shall go on
I've fix'd my plough, I'll make it strong.
Because the yoke of men I'll take from thee,
And so the Bridegroom he shall see
The yoke of Satan now shall fall.

" So now be wise, I've warn'd you all
How two together I shall join,
That in one harness will combine,
In heart and soul for to agree,
And live in heavenly harmony,
In love to God, and love to man.
This way I've laid my heavenly plan,
That you will both find in the end,
And know I've stood your every friend.

" But now the fatal hour call back,
When Satan's arts with power did break,
To make thee dread that happy day.
I gave him room to work that way,
That thy obedience men might see,
A Martyr thou would'st die for me,
Sooner than disobey my will;
And so thy heart he strong did chill.
An awful scene thou judg'd before,
That nought but death thy grief could clear;
And so I let him lead thee on,
Till to the purpose thou didst come,

Thy every friend to call to mind,
And how in love they'd all been kind,
And what they'd suffer'd for thy sake.
This made thy love and courage break,
And like a soldier to begin.
Thy musing thoughts must now be seen,
The ways men's mockery did appear,
To make thy friends like soldiers here.
And so like man thou didst complain,
To see his soldiers so were slain.
What cruelty they then did bear;
Like him thou felt, thy followers here
By every mockery compass'd round,
Like hunted harts thy friends were found;
Breathless and faint as men go on,
Thou saw'st thy friends were now become;
Because the world began to boast,
And say thy champion now was lost;
And so the winds were rising high,
Against thy friends thy foes did fly;
Yet my deliverance made thee smart,
The way 'twas fix'd by Satan's dart;
And then to prove I'm in thy form,
I shew'd how I had led thee on,
While thou in grief wast wounded here;
A burden dread thou could'st not bear,
If it was not in love to ME,
And thy true friends that thou would'st free.
Thou saidst, in love to God and man,
Thy awful trial thou would'st stand;
And so the words must follow here,
For ME to make the mysteries clear;
The way that I am in thy form,
It is in Spirit it must be known."

The following Communication was given to me. After it was revealed that a marriage union must take place, then the enemy broke in strongly upon me, which was the first time I felt any change from the heavenly joy I experienced since this visitation began; it was after I was warned of the marriage, which made me shudder at the thought; and I looked upon matrimony far worse than death. I was then ordered to call to my remembrance all the kindness of my friends,

what love and regard they had shewn me, and how they had done every thing to clear my honour from the malicious inventions that had been raised against my character; how they had come forward and applied to the law for redress against the book wherein I was scandalously abused; and how they had challenged my enemies to come forward and prove the infamous assertions, which they boldly made against me. All these malicious slanders and reports came strongly into my mind, which burned like fury on the one hand, and love to my friends burned strongly on the other; and as I was answered, there was no way that my innocence and injured honour could be cleared but by a marriage union; so that the love of God, and love to my friends, broke in strongly upon me, that I thought I could freely go to the flames and die a martyr, sooner than my enemies should triumph over me and my friends; and as the command was given me by the Lord, I would sooner die any death than disobey. Thus my pondering thoughts were then called out, which I am ordered to pen in part, explaining my sorrows.—

" What thou hast suffered first for man,
And then they'll know my heavenly plan.
For this is known to thee before:
I ask what Bride could so appear,
If thou in courage didst not rise,
To say, " my sufferings I despise?
" I'd sooner die the fatal night,
" Than let my foes in triumph fight
" So boldly on to hurt my fame.
" No! they shall know my every name;
" In love to God, in love to man,
" This hazard great I now will run.
" So 'tis my love that will me bear;
" My dangers great I will not fear.
" If I am borne them to go through,
" 'Tis his command, and it I'll do:"

And then the mysteries will be known,
The way that I am in thy form;
Because it is in Spirit strong.
I ask what man could lead thee on,
The way that I am leading here?
Thy youth is gone, old age appears;
And for the life thou now dost lead,
'Tis peace and safety in thy bed,
And nothing to disturb thy rest;
A single life thou hast often blest.
For well I know the heart of thee,
How thou'st rejoic'd from man thou'rt free;
And as thy days are hastening on,
'Tis only death thou'st wish'd to come,
To free thee from thy grief below:
Thou know'st thy words are often so—
" Then when the mighty work is wrought,
" Receive thy ready Bride;
" Give me in heaven a happy lot,
" With all the sanctified."
This is the language of thy soul,
To rest with me in peace;
But let them know 'tis my controul,
To make men's jarring cease.

" The meaning of my being present in thy form, it is not in person, but in spirit; and now my form I leave to him, that I have designed for thee. And now come to thy printed Prophecies

Second Book of Sealed Prophecies, page 31.

" I'll take her from the fowler's hand,
And put mankind to shame,
Unless like he they fearful be,
For to discharge their load,
That they are levelling so at thee,
And fear a powerful God.
So if she's high, then let her fly,
And take your charge away;
But if she soars too proudly here,
Her shotsman I will be;

I'll bring her low, they all shall know,
If she do soar too high;
And if beyond my bounds she goes,
She'll have no wings to fly.
I'll bring her low, you all shall know,
And she hath nought to boast;
For had I left her to herself,
She'd stumbled like the rest."

"Now I shall answer thee the meaning of these words:—

"I'll take her from the fowler's hand,
And put mankind to shame."

"It is thy being unmarried, having no earthly husband, make men mock the greater, to judge that thou lookest upon thyself the Lamb's wife, after the manner of earthly marriages; for know I said, in heaven they neither married, nor were given in marriage; but were like the angels in heaven. So that the Marriage spoken of in the Revelation, is spoken of an earthly marriage to take place, which is brought round by the Lord, to shew the sign of the end. Now I know the thoughts of thy heart, thou never judgedst it any other: for if thou hadst judged as the world judged, because I have visited thee by the spirit of prophecy, as I have visited the prophets before, and as I visited my disciples, and called them my friends and followers, and said, he that did my will was my brother and my sister and my mother, which were but names given; and so in like manner thou hast looked upon the Revelation without any marriage. But hadst thou judged it another way, and believed, as others have, that thou wast in reality the Bride, the Lamb's wife, joined together, as a Bride and Bridegroom are here upon earth; thou couldest

in no ways enter into a marriage union with man; but know, when I told thee how the devil had been working upon thee to make thee miserable, and for wise ends I permitted it, to shame and confound him; then I told thee that no union of marriage should take place with thee, to join your hands, before I had joined your hearts, and brought it back to Noah's love and thine. And, as men say thou art too high, let them know I have now ordered to bring thee low, not above the rest, before nor after it cannot be, but with thy followers blest; and if thou goest beyond the bounds I have set for thee, thou wilt have no wings to fly; but if thou obeyest my commands, in every direction I have given thee, then a heart that I took from thee in thy youthful days I will return a likeness of in thy old age.

" So now thy youthful days I'll call them back,
Thou knowest how Noah did thy heart affect:
When that in anger thou stood'st with the man,
Thou heard'st his sorrows, how in love he mourn'd,
And thou repent'dst; thy folly thou dost know;
But still no power hadst thou thy will to do;
Because that heaven had so secur'd thy hand,
That thou in wedlock with him could'st not stand.
Because thy hand I've kept it for this day:
Mark all thy lovers; I hedg'd up the way
So much with thorns, thou never could'st go through
To gain a husband; bring all to thy view:
Now mark the age thy love did first begin;
The eighteenth year it unto thee is known.—

" And now I tell thee it is for such a time as this that I ordered all the history of thy life to go in print, that all men might know thou hast been kept by my power; and clearly see from thy history, that thou couldest not act in a spirit of thy own; neither couldest thou have a will

of thy own; for I have kept thee under the influence of my Spirit, to guide and guard thee to this day; and I have tried thee every way: I have tried thee by jealousies; I have permitted Satan to deceive thee, to see if thou wouldest go on by a wrong spirit; and when I found thou wouldest not, but saw thou wast wounded and cut to the heart, fearing what step to take; knowing my threatenings, if thou hadst gone back, that they were great; this made thee fear what to do, when Satan assaulted thee; but when thou hast begun to sink like Peter, like Peter I have held thy hand."

Here I ended, Wednesday night, Oct. 6th, 1813.

Thursday morning, as I was sitting up in my bed, about five o'clock, a flash of light came into my room, which I thought was the candle that blazed as it was going out; but immediately a loud clap of thunder followed; and then the lightning came flash after flash, and the thunder seemed to roll at a distance.

I was answered that, now the light should burst upon man; for his thunder they should hear one way or the other. For the meaning of preserving the Tree of Life was to bring the woman to perfect obedience, as all that are born into the world are born of the woman, and in her is life created.

" And now I shall answer thee, to make it plain to mankind what is meant by being in my form.

" For now I tell them it is in the heart,
I've made like mine; and thou hast felt the dart,
In love and pity so to feel for man;
And thy petitions let them read again,
And then my likeness every soul may see,
The very way I've form'd the heart of thee;

And by the Holy Ghost, I'll not conceal,
That all these mysteries I to thee reveal'd,
What's for man's good and happiness below;
And in the end they'll surely find it so.
Beyond men's wisdom doth my bible stand,
When the new heaven and earth do come to man.

"And now I shall come to the believers, as well as the unbelieving world; for all must come back to what I told thee before, that is sealed up in thy writings: know the vision I shewed thee of an immensely large room, and a large place filled up with beautiful caps for children, with a large rose in each of them, and beautiful robes for christening robes; and know I told thee—

"The children's robes they all must wear,
The christening caps put on."

"And this I said all must come to, like little children, to be born again. Know what I told thee of the believers, that they stood but as water-pots filled with water; they saw things but as trees walking; and in the end they would see, from their own wrong judgment, how wrong was the judgment that men drew of the scriptures; and therefore I told thee—

"Back the footsteps all must trace,
And marvel what they've done,
And wonder how they could not go
In things that were so plain."

"And know I told thee of thy own wisdom, when Taylor and thee were contending about thy prophecies, and she proved her judgment clearer than thine. Know my answer—

" Is Taylor clear ? I tell thee here,
Thou art no judge at all,
How things will go thou dost not know,
Thy senses I've drown'd all.
For all thy jewels I have seal'd them mine,
As men would steal them, if they brighter shin'd;
Because that knowledge they would have from thee,
Did I not blind thine eyes, thou could'st not see
The way thy writings must come in the end.
A marriage union was my full intent;
Or how thy writings could they e'er come true ?
And bring the pages now before my view."

Strange Effects of Faith, page 225.

" I said thou'dst see the glittering stars appear to shine;
Thy travail pains no longer then thou'lt mind,
When righteousness and truth together meet,
And love and peace will then each other greet;
And such a joyful day 'twill be for man,
As Adam found when I the woman form'd;
And more than Adam men will stand amaz'd,
And more than Adam every one will gaze,
To see the knowledge from the woman's hand,
That by their wisdom they cannot command.
Because thy hand there is no man can read;
But soon they'll find the truth of all thou'st said:
" O heavenly wonder!" will mankind begin,
" Is this the bone was taken once from man,
" That now so closely sticks unto his side?
" One heart and soul together's now applied;
" How could the man upon her cast the blame?
" Was she deceiv'd; then he was just the same;
" And like the woman he might then reply,
" And never cast the blame on God most high.
" But now like Adam we must copy here,
" And give the glory to our Saviour dear;
" For if on God the man did cast the blame,
" Then now from God doth all our glory come.
" So on our Maker we the praise will cast;
" For 'tis from him that all our glory bursts;
" Since now the good fruit he hath handed down,
" That on the tree of knowledge then was found.
" And now the knowledge it is in her hand,
" By such writings, as we cannot command;

" And seal'd from us what shortly will appear,
" And what all nations have to hope and fear;
" And all our Bibles we see open wide;
" And now in Adam we see how we died;
" And so in Christ we now are made alive;
" For in the woman we died all at first,
" And in the woman now we're brought to Christ;
" That as in Adam man is pronounced dead,
" So now in Christ we see our living head."

" Now see the truth of my words, that I told thee thou hadst no sense at all to understand thy writings; for if thou hadst understood this thou wouldest not put in print that thou shouldest never be married. But to thy own weak judgment I left thee, till my appointed time was come. This discernment was neither in thee, nor in the believers. But here I have ordered thee to bring forward to the world the way I shall fulfil my Gospel; and let them that reprove, answer how they died in Adam, and how they will be made alive in ME, any other way than I have pointed out to thee? " Now come to the words of Paul."

1 *Cor.* xv. 43. " It is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, the first man Adam was made a living soul, the last Adam was made a quickening spirit. Howbeit; that was not first which is spiritual, but that which is natural; and afterwards that which is spiritual."

" Now let the learned answer the meaning of these words of Paul, how they will be fulfilled any other way than I have revealed to thee. Will they say I am the last Adam, that was only made a quickening spirit? Then I ask them what

they make of my Gospel? and now come further to the words of Paul."

1 *Timothy* ii. 5, 6, 13, 14, 15. "For there is one God, and one Mediator between God and man, the Man Christ Jesus, who gave himself a ransom for all, to be testified in due time.—Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in child-bearing, if they continue in faith and charity, and holiness with sobriety."

"Let this be answered by the learned, how they will explain it. I have already explained it to thee in part.

"Now come to my Gospel. *Mark* xiv. 3, 9. 'And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard, very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and given to the poor. And they murmured against her. And Jesus said, let her alone, why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will, ye may do them good; but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burial. Verily I say unto you, wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of, for a memorial of her.'

"Here let the learned answer what good work the woman wrought on ME? Or what I wanted of the woman to anoint my head?

" Now come to *Luke* xii. 40. ' Be ye therefore ready also: for the Son of Man cometh at an hour when ye think not. Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? And the Lord said, who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant whom his lord, when he cometh, shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath.'

Luke xxiii. 28. ' But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in which they shall say, blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, fall on us; and to the hills, cover us. For if these things be done in the green tree, what shall be done in the dry?'

" This I shall leave for the learned to explain in their way. And now bring forward what I have already told thee is the language and judgment of men.

Second Book of Sealed Prophecies, page 18.

" We'll ne'er believe another Eve
" Can bring it back this way.
" Since guilt is come to every man,
" Then every man must fall;
" But still we trust there is a Christ,
" That died to rescue all."—
I died for man, it must be known,
But doth it yet appear
That true Salvation can be shewn?
Bring Jews and Gentiles here;
And will they say — " Salvation's free;
" For this we all believe;

" It was for us he bore the curse;
" We do not want an Eve
" For to appear her guilt to clear;
" Our guilt is done away;
" And Satan still may use his skill,
" He can no more betray;
" The woman first brought on the curse
" By Satan's artful hand.
" Shall we believe it at the last;
" That Christ in her will stand,
" To bring her near, the guilt to clear,
" To stand as she did fall?
" If true obedience be in her,
" He'll turn the guilt from all.
" Is this the wisdom of a God,
" This way to change the tide?
" To man such things were never know'd;
" The Bridegroom, not the Bride;
" In all our bibles, we allow,
" The Bridegroom is foretold;
" But we ask where the Bride is here?
" Shall we this doctrine hold?"—
I'll tell you where it doth appear;
Let learned men dispute,
And when their arguments appear,
I'll surely make them mute.
From Adam's fall, be it known to all,
The promise is foretold,
It was to Eve, let them believe;
The mysteries I'll unfold.
When they their reasons have assign'd,
That this can never be,
My wisdom always stands behind,
And that you all shall see.
For blessed is the BARREN WOMB,
That never yet gave suck;
Because the time is hastening on
They'll find in her there's milk.
For milk 'twill be, they all shall see,
Although the breasts seem dry;
For as I made the water wine,
I'll bring it so this way."

" Now come to the Prophet *Isaiah* liv. 1, 6, 7, 8, 9.—" Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that

didst not travail with child: for more are the children of the desolate, than the children of the married wife, saith the Lord. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee, for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me."

"Now let the learned answer when this chapter was fulfilled, or how it is to be fulfilled, without the woman. For I tell thee, men place the bible perfectly as the believers place thy writings, to judge all is spiritual: and so they judge of this chapter, that all is a spiritual allusion. And thou hast heard the contention about the chapter; some have placed it to the calling of the Gentiles: others have placed it to the calling of the Jews. But it will not be fulfilled in either, before it cometh like the chapter; that the Lord in mercy shall free the fall of the woman. I shall try the wisdom of the learned; as thou knowest I have explained the whole chapter already."

"Now come back to the Creation. Know it is said, "God created man in his own image: in the image of God created he him; male and female created he them." Here, let men observe, stand two to be created in that likeness, in the image of their creator. Now come to *Genesis* ii. 7, 18.— "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." "And the Lord God said, it was not good that the man should be alone: I will make him an help meet for him."

" Now let men answer me, through the scriptures, where the man is spoken of without the woman, or the woman without the man. In one likeness they are mentioned together; and the beginning of my miracles was at the Marriage in Cana. Then now come to thy prophecies, and let them look to thy writings, in what manner thou hast spoken of ME, in what manner is thy pleadings, and in what manner thy petitions are made; then let them judge if thine be not a heart and soul formed by ME to bring perfection in the woman. But if they say it is all of thyself; then now bring forward what I have said before; for I shall give them line upon line, and precept upon precept; here a little and there a little, that they may go on, and fall backward, and be broken, and snared, and taken. Wherefore, hear the word of the Lord, ye scornful men, that rule this people."

Strange Effects of Faith, page 36.

" As she so boldly for her master stands,
Then now in thunder I will answer man.
And first, let thy original be trac'd,
And tell me now what mighty thing thou wast,
When first I took thee from thy native dust,
And in the garden thou alone wast plac'd;
Could'st thou brought forth the world as she hath done?
Or like the woman borne my only Son,
Without her aid, as she did without thine?
I tell you men, the mysteries are behind:
As from the woman you did all proceed;
Took from your side, man is pronounc'd the head;
But you must know you're not the perfect man,
Until your bone is join'd to you again.
So both together must in judgment sit:
And tell me, men, if her disputes were right,
To say my honour I had still maintain'd,
And plead with Satan as she hath begun?

Then both together you shall surely know,
I'll gain my honour by his overthrow;
For if the woman stands so much my friend,
You all shall find I'll stand her's in the end.
If from herself this love and courage came,
I tell you plain she is the head of man;
But if from ME the Spirit first did fall,
I tell you plain I AM THE HEAD of all;
And when her writings you have all went through,
Much greater mysteries must come to your view.
So by the woman now I'll surely stand,
As for my honour she did so long contend:
Ten days he held her with his blasphemy;
Ten days a hero she held out for ME;
Then if these days I turn them now to years,
I'll prove her words, and man shall see it clear,
That every word was true, what she had spoke:
I'll gain my honour, her words I'll never mock.
So if men mock them now I tell them plain,
I'll gain my honour to destroy such men.
Then now thy judge let Pomeroy to appear;
Call back thy words, and let him answer here:
Thou told'st him plain thy calling was from heaven;
And all the strokes, that then by him were given,
Could not prevent my labour's rising high:
It was of God was then thy every cry.
And now his thoughts let him look back and see,
What must have been the fatal end of thee,
If in thy weakness thou didst act the same,
To say from Satan all thy writings came;
By every sorrow thou'dst be compass'd round;
But the Centurion let him now be found;
And then discern how I have plac'd thee here,
And judge which way the truth I now shall clear."

Matthew viii. 7—14. — "And Jesus saith unto him, I will come and heal him. The Centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, go, and he goeth: and to another, come, and he cometh: and to my servant, do this, and he doeth it. When

Jesus had heard it, he marvelled, and said unto them that followed, verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven: but the children of the kingdom shall be cast out. And Jesus saith unto the Centurion, go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour."

"And now as thou hast believed, so shall it happen to thee: for my servant shall be healed. And now go back to thy own faith, how thou contendedst with him, and told him that the work was of God, and he could not overthrow it. Know the promise I made thee that year, that it was the last year thou shouldest ever go through the distress and poverty though hadst went through for ME, because I had taken thee from thy labour so repeatedly; and great expenses I knew thou hadst been at, for many years, to obey my commands, till thou hadst wasted all the money thou hadst saved up; and then I told thee thou shouldest never want a penny more, or feel what poverty and distress were. Now in thy heart thou sayest, true are the words: for in blessing I have blessed thee, and in multiplying I have multiplied thee, in thy basket, and in thy store, in thy body, and in thy soul; and now thou art come like the Centurion, having soldiers under thee; and thou canst say unto one, go, and he goeth; and to another, come, and he cometh; and to thy servants, do this, and they do it: so that thou art now placed in authority, by my command. And know what I said before of thee, as I said of the Centurion, that I had not found so great faith in all Israel, as was in him; in like manner I have said to thee."

Strange Effects of Faith, page 59, given in 1794.

" For if thy MASTER was denied,
By his own chosen race,
How can the words be e'er apply'd
In these dark evil days?
When unbelief so much abounds,
Faith on the earth there's none.
Like Abraham let their faith be tried,
Who offer'd up his Son;
Where is the man that would obey,
The sacrifice prepare?—
" It surely is not God's command :"
His faith would stagger there.
And yet they say there's but one faith,
The faithful that must be:
So strong a faith on earth there's not
As I have found in thee.
Thy faith is to the utmost tried
By men and devils here;
But when my promise is apply'd,
It keeps thee from despair;
And though I put thee off so long,
Yet still thou dost obey,
Thinking my word I shall perform,
Though I so long delay.
This is the language of thy heart,
That from my written word
Declareth none shall be deceiv'd
That trusteth in the Lord.
So shall it surely be to thee,
Thou shalt not be deceiv'd;
Because I know thy inmost soul,
How strong thou dost believe.
Though some have laughed thee to scorn,
And others did thee blame;
Thy stedfast heart doth still obey,
And thou art still the same.
Therefore I'll own thee for the BRIDE:
Thou art the EVENING STAR;
By thy appearance all shall know
That night is coming near.

The MORNING STAR is gone and past,
The SUN his course hath run;
The Evening Star doth now appear,
And Night is coming on.
Then in the night the STARS will shine,
And in the midst there's SEVEN,
Which never shall divided be
Until the whole are leaven'd."

"Now look back to the time when this was given, in 1794; let men consider how many years thou wentest on with difficulty, and no one to assist thee in thy labour for seven years, upon thy own expenses, and thy own industry; and let them see thy faith and courage, to leave thy own native place, thy friends, and thy relations, to come with strangers, trusting and relying on my promises, that I should raise friends for thee. And though thou sawest him fall back, and sawest others fall back; yet still my promises kept thee from despair; because thou judgedst thy God as Abraham did; and the language of thy heart hath always been that thou couldest sooner believe there was no God, than thou couldest believe there was a faithless God. But thou always judgedst he was a faithful rewarder of them that diligently seek him; and that if I speak the word it shall be done, as the Centurion said of his servant. But I now tell thee, there are many who profess to be children of my Kingdom, who will be cast out for want of faith, while there are many from the east and the west, from the north and the south, that are now strangers to my Gospel, who will come in by strong faith.

"Here I have ordered thee to bring this forward; because thou art a living witness of the truth of my fulfilling my promises to thee; for thou must go back to ninety-two, which made me say thou hadst waited long. But now, from

thee, let them judge on the one hand, and from Pomeroy let them judge on the other, how wrong was his judgment, and how darkened was his understanding, after he began to listen to the advice of men; and therefore I ordered thee to have all the letters reprinted in this book, that men might clearly see, from his letters, how his understanding was darkened, and how his judgment was wrong, and thine was right.—And now come to what I said before."

Strange Effects of Faith, page 51, wherein is explained how the malice of Satan first rose against the Son of God in heaven, next against the woman, whom the Lord created for man's happiness.

" But as his malice rose against these two,
I'll in the WOMAN all my wonders do.
Are your ways equal now, ye sons of men,
For to condemn the thing that I have done,
Was not the woman simply left alone,
When subtlely the poisonous serpent came!
And by her weakness she was soon betray'd:
'Tis just, in her that I should break his head.
Did man refuse to take the fruit she gave,
Or justify her how she was deceiv'd?
No: but upon her did he cast the blame.—

" Bring forth your arguments, ye sons of men;
As, by your wisdom, you can never see
Why in the WOMAN every truth should be.
Had you ne'er stoop'd to eat the fruit at first;
You never should have stooped at the last.
But now my flock I'll lead them by a CHILD,
Till all like lambs are brought into my fold;
And then my kingdom shall begin to reign.—

" But deeper mysteries I shall soon explain;
For as in hell the arts did first begin
To blast the pleasures that were coming on;
So now in heaven I say it is the same,
I see men's sorrows daily to increase;
I'll change the scenes, and bring to perfect peace.

But yet my thunder must before me roll,
To break in pieces the most stubborn soul.—

" From CAIN and ABEL I shall next go on,
For to explain the further FALL OF MAN;
And then the mountans in the balance come;
The little hills I weigh'd them in the scale;
And perfectly explain'd the woman's fall,
But now from Cain and Abel let you see
How soon the MAN like Satan came to be;
For then the tempter did like fury come,
More like a lion when he tempted man;
For when the shepherd he did first appear,
The Tiller of the ground laid vengeance there.
So the poor sheep were simply left alone;
Their Shepherd murder'd by his brother's hand;
The Tiller of the ground was fled away.
Think on the horror that came in one day;
For in short time he did begin to reign,
Pour'd out his vengeance on the sons of men.
Now to men's conscience I will all appeal,
If he'd not make this world a perfect hell?
Fast as the lightning did his fury run;
Pour'd out his fury on the sons of men.
What anguish must the parents now endure!
No friend to comfort, but their soul's despair.
This in my heart I surely felt for man:
Repent myself that e'er I did him form;
And griev'd my Spirit to the very heart!
But for mine honour it could not depart;
Because that Satan did my promise claim.
Then now be wise, O all ye sons of men:
My promise great is turn'd the other way,
To those that will but my commands obey.

" Now let all the letters which thou didst send to Pomeroy, and his answers, and thy friends' letters to him, follow here."

A Copy of a Letter from Joanna to the Rev. Mr. Pomeroy.

REV. SIR,

I have a message from God unto you. If you will not be a just judge, be an unjust judge, that I may be avenged of my adversary. Therefore render unto Cæsar the things which are Cæsar's, and unto

God the things which are God's: but the things that are God's you have kept back, and you say, committed to the flames. Then my answer is, out of your own mouth will I condemn you: and you will find you have a God to deal with; therefore you must give a satisfactory answer, why you burnt the letters? And what they contained? — You may say, I am he that troubleth Israel; but I have not troubled Israel, but I am troubling you and your father's house, which I mean are the Bishops, because you call them reverend fathers in God. They have acted just like you, to keep back the truths of the Bible, as you have kept back the truths of my writings; they have denied the truths of the Bible, as you have denied the truths of my writings; they have denied the promise made in the fall to the woman; that though they must own it was a promise made, yet they deny it to be a promise to be claimed; or a promise that ever the Lord will fulfil. Then what do men make of their Bibles? It was to shew what mankind is, that the Lord ordered me to put the writings in your hands, and concealed from me, that you would go from your word, and not be as good as your promise. And now, sir, I must come to the purpose with you. You may think it strange, when I tell you, there is not one man upon earth, hath strengthened my faith so much to prove clearly my visitation from the Lord, as you have: you may ask me how? To this I answer: When I first sent to you concerning my prophecies, in 1796, you declared to me, they were never from the Devil; but have often pleaded with me, if they were not from myself? But I was the judge there; and knew they were not of myself; and as you affirmed they were not from the Devil, then I knew they must be from the Lord. Now, while you affirm my writings were not from the Devil you acted as a worthy, reli-

gious minister; as a wise man, as a good man, and as one that seemed to wish to be clear in judging, before you condemned. You told me, in 1796, you was willing to receive any thing from my hands, that you might be a judge of the truth; and when the truth followed *by the Bishop's death*, you asked me in Mr. Taylor's house, and Mrs. Taylor's presence, in January 1797, if I could put into your hands the events of the wars concerning Italy, or England; then you would believe my calling was of God? The week following I put in your hands what would happen to Italy, which took place within the six months you mentioned; as you asked me what would happen in three months, or six months. I put in your hands, England would seek for peace, but in vain; for we had involved ourselves in such tumults of war, that the wise men, with all their wisdom, would not be able to make a peace; and that large sums of money would be demanded at the end of the year: all these truths, you know followed. But I confess you simply asked me if I did not know these things from myself; which, you know, I told you, I knew no more from myself than your table. At the same time there were in the writings events that were to take place in years to come, that now seem bursting out in all nations; and you told me yourself, you knew they would be true; yet for some time disputed with me, if it was not from myself, or my own knowledge; but when I assured you it was not from myself, and I had no knowledge of my own, you asked me, why I did not publish to the world? For, if you was clear you was called of God, you would fear no man. And now, sir, I am clear I am called of God; for the wondrous visitation that hath happened to me for the three months past, is impossible to come from any but a God;

therefore I shall fear no man's words, neither shall I be dismayed at their looks: for little do men know what lieth before them. You know I put in your hands the truth of the harvests in 1799, and the 1800; and it has stood me in pounds to put writings in your hands, which you always promised faithfully to keep, and faithfully to deliver to me, whenever my trial was: and now my trial draweth near, and I shall hold you to your words, and to your promises; and if you go from them, I have more just grounds to publish you to the world, that the Devil has taken the advantage over you, than you could have to publish to the world that I was led by the Devil, to put *your name in print*, as the Lord had commanded me; but that command you said was from the Devil. Now, sir, reflect on the change of your conduct: how you acted before, when you said my writings were not from the Devil, how faithfully you promised to act. How you said you would meet with six or with twelve to prove my writings. How you asked me, in Mr. Taylor's house, in 1801, to put the prophecy in your hands of that harvest, that I told you I had put in Mr. Jones's; for you said in Mrs. Taylor's presence, if you was to be the judge, the writings ought to be put in your hands; which I complied with, and carried them to you. You promised to keep the whole safe; and told me you had every one of my letters in your bureau, that you would keep safely for me. But as soon as the Lord put you to the trial, to see if you could bear the mockery of men, and the ridicule of the world, for his sake, by having your name in print, how soon did the fine gold become dim! How soon did you begin to act like Pilate, fearing the Jews! and just so you began to fear men, that you should loose your honour amongst them. But know what our Saviour said: He that looseth his

life for my sake, shall find it; but he that saveth it, shall lose it. Now you tried to save your honour amongst men; and that is the way you have lost it: for the honour of the world worketh death to the honour of God; and that death you soon fell into; for you began in the Spirit, but you ended in the flesh. Here your wrath began, by fearing the honour of men; and you let the sun go down upon your wrath; and so you gave place to the Devil. Then you sent to me to give in my sacrament ticket, to turn me from the altar, which I faithfully delivered up to you, at your request, as I well knew there were other ministers I could go to, to receive the sacrament; but after that your conscience seemed to reprove you, you sent me a note to come again, and invited me to come by Mrs. Taylor; then, after that, you sent for me *to give up the second note*; and because I had mislaid it, and could not find it directly, you seemed to be angry that it was not returned; but as soon as I found it I faithfully returned it to you. Then you came to Mrs. Taylor's, and told her and me how you was situated, and how the ministers were all plaguing you, that you could not go into company, if I would not sign that you had said my writings were from the Devil. Mrs. Taylor expostulated with you, that you had never said they were from the Devil, but you had affirmed to the contrary; but you made answer, you had said it was from the Devil, my putting your name in print, which I confess was true: and as you cried, and said I should kill you if I would not sign it, I gave you the advantage of that word, as you thought it would reclaim your injured honour. But how did you yourself go on with principles to lose that honour, that you with subtlety went to claim? I returned to you every demand you had of me, by returning the sacra-

ment tickets; though I never promised it before you demanded them, and then I returned them. But how unjustly did you deal with me! As soon as I demanded all my writings, you went from the promises of a man, refused to return me one of my letters, but told Mr. Taylor that you had burnt them, and that you was persuaded to do it; so you broke your word, you broke your promise, and you dealt unjustly with me. Now do you think the Lord is another such as yourself, to break all his words, all his promises, and to act unjustly, as you have done? This change of conduct in you truly convinceth me, that you gave the Devil that advantage over you, that you published to the world he had over me. And now I shall call to your remembrance the words I said unto you in Mr. Taylor's house, when Mrs. Taylor said to me, she feared your advertisement would hurt the cause; you know I made answer, that was impossible: for what was of men would come to nothing, but what was of God they could not overthrow, lest they were found to fight against God. You answered, that was true. And now I answer, you are fighting against God: but you cannot fight against God and prosper. See how soon your eyes were darkened; see how soon your understanding was hid, when you were seeking the praise of man more than the praise of God; and the honour of men more than the honour of God. How did that honour you contend for, come to nothing, by your own conduct, by not returning back my letters, according to your promise? This provoked the Lord to anger against you, and I was ordered to publish to the world all your conduct; so the honour you contend for, you yourself brought to nothing; but the honour of God, and the visitation of God, it is not you, nor all the clergy in

England can overthrow. All the Bishops have been written to, that if they would come forward, or send twenty-four of their ministers, to meet the twenty-four whom the Lord has chosen, to have a fair investigation into all the writings for seven days, if they could then prove they came from the Devil, they should be then given up to their judgment; but this the Bishops have declined, as they know it is a thing impossible for man to prove; so their silence gives consent that the writings are from the Lord. The Religious Society* have been appealed to likewise; and they are silent. So all their silence gives consent, that the calling is of God, and they cannot overthrow it. But this way that you acted to overthrow it was like throwing of oil into the fire, and make the flames burn the greater. So you have been the murderer of your own honour, and convinced me clearly that it was you and not me, that was deceived by the subtle arts of the Devil. And now I shall come to Mr. Jones. The Lord commanded me to send Mr. Jones unto you, to reprove you, as Nathan reproved David; but you refused to hear the reproof, and blamed Mr. Jones for obeying the command, and returning the answer you gave him. Now I shall come to reason. Mr. Jones believes my visitation to be from the Lord, and in obedience to his command he waited upon you. Now if you blame Mr. Jones for doing that, I must beg you will throw off your gown: what use is your mocking of God to go into your pulpit, and tell people to obey the commands of the Lord, and then to go out of your pulpit and abuse them for doing the very thing that they believed the Lord had commanded them? For it is by faith we must be saved. And now I shall ask you

* The Society for the Suppression of Vice.

one question: Supposing a Jew, who never believed in Christ but believed him an impostor, as the Jews do, yet if that man being a gentleman of great property, and wishing to have land like the Christians, and say I will turn Christian, I will turn to the Gospel, and I will take the sacrament, to worship what I believe an impostor, because I will have a title and honour amongst men; would not that Jew be a greater sinner, that could thus mock God in his heart, than the other Jews who would not worship him as a Saviour, out of conscience to the Lord, because they did not believe he was the Saviour—only trusted in one God? which, judge you, would be the greatest sinner? You must believe it to be him who mocked God with his unbelief; because it is from the heart man believeth unto righteousness; and the Lord judgeth not as man judgeth, by outward appearance; the Lord judgeth from the heart. So, from the faith of Mr. Jones, you must blame the man for doing what he judged doing his duty; and to sin against God and his own conscience. And is this advice worthy of a clergyman? Can you justify yourself in these things? I tell you, No. Your arguments were to bring sin upon Mr. Jones's head, and to blame him for doing what he judged was the will of the Lord concerning him. And now I shall come to my Brother. You say, my Brother ought to be horse-whipped, for claiming justice to be done to his Sister. Then what religion do you preach? or, how would you wish brothers and sisters to be united together? Ought not brotherly love to continue? Doth not my Brother know the manner of my life, from my youth up to this day, better than you do? My Brother knoweth I should bring no lies before him; he knew he could depend upon the truth of all I told him, and the unjust manner that you had dealt with me, my Brother knows I should never

have laid it before him, if it was not true. Then how can you judge my Brother a Christian, a man of tender feelings for his Sister, as a brother ought to have, if he would not support my cause when he saw me so unjustly dealt with, knowing I had no father living, nor no husband, to protect me? And now I must call to your remembrance your own behaviour to Mrs. Symonds, when you bid her go out of your house, in my presence, because you said her husband had offended Mrs. Pomeroy, and said, you would sooner forgive an offence done to yourself, than one that was done to Mrs. Pomeroy, as you could put harm from yourself, but she could not. Then how can you justify in yourself a principle you condemn in another? Can you prove to the world, that Mr. Symond's affront to Mrs. Pomeroy was a quarter so great as your's has been to me? I tell you, No; and your own conscience must condemn you. Your offence against me is ten thousand times greater than Mr. Symonds's was against Mrs. Pomeroy: for though Mr. Symonds might use harsh words, yet his offence was only to have her stand to her bargains she had made. Then where was the offence? Only you may say in harsh words, and what harsh words have you used of my Brother, when he acted in my principles, that you thought right to justify yourself in? But it is imposible for you to justify your cause, as much as it is for my Brother to justify my cause. So, if you would weigh these things together, with all the conduct that you have acted since you said my writings were from the Devil, you would see there was more reason for you to fear that the powers of darkness had deceived you by temptations, than it was to believe that I, in all things, was obedient to the Devil, doing every thing that he commanded me. Does not our Saviour say, the tree is known by the fruit? Now, what fruit

can you condemn in me? My life and character will bear the strictest scrutiny; and I have feared sin more than death from my youth up unto this day. And now I may say with Samuel, here I am before the Lord and before his anointed; witness against me, whose ox have I taken? whose ass have I taken? or from whose hands have I received a bribe, to blind my eyes therewith? But the Lord is my judge, and is witness against you: and as wrong as Pilate condemned our Saviour, much wronger you have condemned me; because Pilate confessed he was innocent; but he that tempted you to this evil has the greater sin. And now I tell you, as all your conduct is in public print, and the manner of your keeping back my letters, there is no way you can clear your honour, unless you come forward with the truth, and acknowledge every letter that was put in your hands, and the truth they contained, and assign your reasons why you burnt and destroyed them. The reasons you assigned to Mr. Taylor were, that you were persuaded to it. Then I answer, the person that persuaded you to burn them, pursuaded you to injure your honour and a good conscience, as the world has tried to persuade me; but blessed be God, I never took their advice: and it would have been happy for you, if you had never neither; but went on as you began, till you could justify yourself before God and man; and shew it plain to the whole world, that you was clear in judging before you condemned. But you burnt my letters, as you say, because you knew, if they appeared, you could not justify yourself in what you have done; but they being from the Devil, you would readily have produced them before the ministers, and said I had never put any truths in your hands, and shewed the letters to prove it. But as you did not then let the truth appear, you

must let the truth appear now; for it is not to say I am troubling you, but the Lord hath commanded me to trouble you till you acknowledge the truth. When I received your answer from Mr. Jones, the day following, I was as sick as death, which continued all the day; and was deeply answered, the Lord was as sick of your conduct and the clergy, as I was that day; but my sickness he would never remove, till my brother had written to you a second time; and as soon as my brother had written, the Lord removed my sickness from me. Three months the Lord has taken my appetite from bread, or any thing made of the produce of wheat; and deeply are the words said to me, that if you and the clergy go on, as they are going on, three years the Lord will take bread from the nation, by bringing a total famine in the land; and my appetite he will never restore more to wheat, till I have demanded the truth from you. So must beg a satisfactory answer to this letter.

Taken from Joanna Southcott's mouth.

Witnesses, JANE TOWNLEY,
Dated, Sept. 17, 1804. FRANCES TAYLOR,
ANN UNDERWOOD.

Copy of the Rev. J. Pomeroy's Letter to the Rev. Stanhope Bruce.

REV. SIR,

After near a fortnight's absence, I have found on my return a most extraordinary letter from that deluded woman Joanna Southcott, who is now, I presume, with you. Be so good as to assure her again of what I assured her about two years since, that (except her last) I have no letters, writings, or *papers whatsoever of, or belonging to her:* if I

had I would certainly send them to her. Indeed, I know nothing of her, but from the insulting letters I receive, wherein I am treated with the most virulent abuse, for not doing what it is *impossible* for me to do.—The scandalous reflections she has made; the misrepresentations of my conversation with her; the false accusations and charges she has made in her publications; the irreparable injury she has done to my character; and returning the good advice I gave her with so much evil; confirm me more than ever in my former opinion, that she is under the influence of a deranged state of mind, or the evil Spirit; for you must allow, that such injurious, ungrateful, and malicious conduct, cannot proceed from the holy and benevolent Spirit of God. Surely, Sir, such behaviour cannot meet with the approbation of yourself, or her other friends; therefore I hope that you and they will endeavour to convice her of the impropriety and sinfulness of it, and will prevail on her to desist from troubling me with any more letters, and from persevering in the diabolical practice of traducing my character in print; for which *illegal*, as well as unchristian, conduct, God will certainly bring her into judgment. Not having time to answer the many letters I receive respecting her, they must be returned unopened, especially as I have nothing further to say on this subject.

I remain, Reverend Sir,
Your humble servant,

Oct. 1, 1804. J. P.

To the Rev. Mr. Pomeroy, Bodmin, Cornwall.

Rev. Sir, *Oct. 8th*, 1804.

I cannot pen my astonishment on hearing the

letter read, that you sent to Mr. Bruce, concerning me, which I am bound in duty to turn back upon your own head. If you have so far stifled conscience, as to let it come as a swift witness against you, I have living witnesses of all the letters I put in your hand. Reflect how many letters Mrs. Boucher hath delivered to you from me; how many letters Miss Bird hath carried you, six sheets of paper at once at the end of 1797; consider how many letters Mrs. Taylor hath sent you by her servant; and how many Mrs. Symond's children. Now I have living witnesses, as it is known to you, that copied off the letters that I put into your hands; and of a particular instance in 1796, the perfect truth of 1797, of Italy and England; the truth of the harvests of 1799 and the 1800; and the truth of the harvest of 1801; with many other weighty and true prophecies, that are now upon the Earth. All these you promised faithfully you would return, for me or against me; and you never told me in your life you had destroyed them; but you told me they were all safe. But, when I demanded them in 1802, you told Mr. Taylor you had burnt them; and said I had written you a severe letter for doing it. And when Mr. Taylor reproved you, you said you were persuaded to do it. Now you say I desire of you what is impossible for you to do. I grant it is impossible for you to return the letters, if you have burnt them. But is it a thing impossible for you to act as an honest, upright man; to acknowledge your fault in burning the letters, and betraying the trust that was put in you; and to act with honour, to acknowledge the truth they contained? Have you given yourself up so far to the powers of darkness, to have such influence over you, that it is impossible for you to act with honour and honesty? Then I

have more reason to say your senses are deranged, and that you are led by an evil spirit, than you have to say I am deranged, or that an evil spirit leads me. Know what is said, the 12th *chapter of Proverbs*, 19*th verse*—"The lip of truth shall be established for ever; but a lying tongue is but for a moment." And the letter you have sent to Mr. Bruce is full of lies: as you say I have published false accusations and charges against you. Now, Sir, I can bring forward ten living witnesses, that I have published nothing concerning you but the truth; and your own conscience is witness against you. For if I had published any thing that was false, the law is open, and you would appear to clear your own honour, if you could; but you know that it is impossible, unless you come forward to acknowledge your faults. Trying to conceal them only brings you deeper and deeper into them. Now, as to your saying mine is malicious conduct, to contend for the truth, you must put your Bible out of doors; but I think you have acted with injurious and malicious conduct towards me: First, to advertise me as a woman being led by the Devil; and said nothing else would free you from trouble; then to burn all the letters I had put in your hands, because the truth should not appear for me. Now where could a man act with greater malice and unjust principles than that? Now you say it is not consistent with a merciful and benevolent God, to visit you as I do, for your unjust dealing to me. Then what do you make of the prophecies of *Jeremiah*, 36*th chapter* 23*d verse*? where Jehoiakim—"had read three or four leaves he cut it with a pen-knife and cast it into the fire that was on the hearth, until all the roll was consumed in the fire. Yet they were not afraid."—But know what the Lord said to Jeremiah, *in the* 28*th verse:* "Take thee again an-

other roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned. And thou shalt say to Jehoiakim king of Judah, Thus saith the Lord: Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast? Therefore thus saith the Lord, of Jehoiakim king of Judah; He shall have none to sit upon the throne of David; and his dead body shall be cast out in the day to the heat, and in the night to the frost. And I will punish him, and his seed, and his servants, for their iniquity." Now did the unbelief of Jehoiakim prevent the evils that the Lord had threatened against him? And did not the Lord command Jeremiah to warn Jehoiakim again, of the evil that he had done in burning the roll? Yet, when he did it, I suppose he judged Jeremiah as a deluded man as you judge me a deluded woman; but his judgment did not prevent the Lord from ordering Jeremiah to trouble him again; nor prevent the judgments that were threatened against him. Now the ridiculous judgment you have drawn of me, as being a deranged woman, does not make me so, no more than the unbelief of Jehoiakim made Jeremiah a false prophet; or the unbelief of Lot's sons proved their father an old fool; or the unbelief of the Jews proved that our Saviour was not the Messiah that was prophesied of. I do not tell you what my judgment is of you; neither do I ask you what your judgment is of me; I only ask for equity, justice, and truth; and that you have denied me. So I do not marvel at the ridiculous manner you have spoken of me; for people often hate those they have injured. And now the words of the Lord concerning you, are

like the words of the Lord to Jeremiah, concerning Jehoiakim. In three things you have provoked the Lord to anger against you: in turning me from the sacrament, in betraying your trust, in burning the roll wherein the words of the Lord were contained; and so you have done despite to the Spirit of God. Now judge for yourself; if you say your honour is gone, who robbed you of that honour, but your own wrong conduct? Why have you not done in the first place, as you now say you would do, if you had got them now, you would return them? But why did you not return them when you had got them? Why did you burn them? Your saying what you would do now, is like a man that has committed murder, when he is called to take his trial, say if the man were now alive I would not kill him; and so I hope the judge will forgive me; because it is impossible for me now to bring the man to life: and so I know it is impossible for you to recall the wrong principles that you have acted with; but if you have any regard for the glory of God, or any regard for your own honour as a minister, you would now come forward to clear up every truth. I would not lie under the slander of your letter without coming forward to clear myself if you would give me a million of money. If I were to do so, I must disgrace my God and Saviour, whose servant I profess to be; and to know his will and obey it is the study and practice of my life: and the advice you gave me, in your letter, is like the advice of the serpent to Eve, and much more fatal than her end was, my end must be if I take it. So now if you wish to clear your honour, you must come forward with every truth. You see your letter is in print, as your false accusations cannot injure my innocence; for by the answer I have sent you, every man upon earth, that hath

a grain of sense must know you cannot clear yourself if you are silent now. The letter that I sent you before, I shall put in print likewise; and I have not printed a word concerning you but I can affirm to be truth, and can bring forward witnesses to prove it. And now I see the wisdom of the Lord, why he ordered me to take witnesses with me, when I went to your house on any deep and weighty subject, which you know I told you I was ordered to do. And now, Sir, if you will come forward, and acknowledge every truth, tell who persuaded you to burn the letters, assign your reasons for listening to such wrong advice, then you may clear that honour you say you have lost; but you cannot fight against God and prosper. I know my calling to be of God; and I want nothing of you, but to acknowledge the truth of what was put in your hands; every particular concerning you and me I was ordered to put in print. And shall I disobey the command of the Lord, to be a man-pleaser? I tell you No. Who ought we to obey, God or man, judge ye? Now, Sir, I shall conclude with saying, if I had put in print as false an accusation against you, as you wrote to Mr. Bruce against me, I should despise my name, and hate myself for ever. What do you make of that benevolent God, whom you mention, if you judge him another such as yourself, first to tell man he is in the right road, and at the end to tell him that road was destruction? For just so was your good advice to me; for you always assured me, my writings were not from the Devil, before I put your name in print; but I confess you did give me good advice, to say it would be fatal for me, if my foreknowledge and my writings came from myself, and I had placed it to the Lord; but this advice I never wanted of any man, for I had a deeper

sense of that sin than any man living could tell me; so I myself am the judge there. Now as you boast so much of your goodness, you have made all your good be evil spoken of, and the best of your goodness towards me, *is the duty of every minister upon earth;* for when any one is strongly visited by a spirit invisible, it is the duty of a minister to try to search out what that spirit is. So if other ministers neglected their duty, is it any excuse for you to copy after them? You say, Sir, you wish my friends to persuade me to trouble you no more; at this I do not marvel, for if you owed a person £5000, and you were not able to pay him, you would be glad to get a friend to prevail on the man not to trouble you for the money. You are now running yourself deeper and deeper in debt to treat me in this manner, to rob me of all truth and innocence. But I am sorry to say you began in the spirit, and end in the flesh. The Lord grant you may see your errors before it is too late. This is my answer to your insolent and abusive letter, that you cannot come forward to answer in a word, to justify the letter you have sent; for I tell you it is full of falsehood and lies.

From your injured friend,
JOANNA SOUTHCOTT.

To the Rev. J Pomeroy, Bodmin, Cornwall.

REV. SIR, *Oct.* 8, 1804.

As no letters go to Joanna Southcott, but through my hands, the letter you sent to the Rev. Stanhope Bruce, concerning her, was brought to me, and I read it to her, and saw the agitation of her spirit, being provoked to hear your letter, that she affirmed was entirely false; *and I have*

every reason to believe it is false, from what I have heard from Miss Fanny Taylor, who was with me a quarter of a year, and said she copied many of the letters for Joanna to you; especially that of the 1797, foretelling the events of England, and Italy, and many other letters, that had come true; and she perfectly remembered hearing her mother say, all that Joanna had said of you was true, who knew more particulars of private conversation than she did. Now from this assertion of Miss Fanny Taylor, and the spirited manner Joanna immediately answered for herself, ordering your letter to be put in print, giving her answer so clearly to it, that she is ready to come forward to answer to every truth, and demanding your coming forward to answer for yourself; and having daily seen Joanna ever since the 20th of April, that she came to my house in London; and having seen in her the most *perfect*, *upright*, *just*, and *innocent* dealings; that she acts with *no deceit*, *no falsehoods*, or *arts*, and perfectly answers the character I had heard of her, from many respectable people, that she was *truth*, *innocence*, and *simplicity:* and *perfectly so* I have found her. This makes me think *you*, Sir, are the transgressor, and that she is innocent of what you have laid to her charge. But if you come forward, and *can prove* your assertions to be *true*, I shall be open to conviction; but you must think you were writing to madmen and fools, if you think we should persuade Joanna to be silent to your slanderous letter against her; then you and the world might think we are supporting falsehood and deceit for which *I should despise myself;* and as her books that are lately printed, have been taken by my hand from her mouth, I should disgrace myself if I were not to call you to an explanation of your letter, that I may know if she had told me

any thing false. If you can *prove that*, I have done; but I cannot rely on your words, except you come forward to *prove* your assertions. Joanna is ready to meet you at the trial, and demands nothing of you but the truth. Now if you are not ashamed to own the truth, you will certainly come forward to clear yourself. If you do not, what must you think of yourself, to injure the character of an innocent woman, to try to set all her friends against her; which you must do, if *we believe* your assertions to be true; but if you cannot prove your assertions, I have more reason to believe an evil spirit visits you than her; as I am convinced from the manner the words flow from her mouth, since she has given up her pen, and the beautiful manner that the Bible is explained, for the glory of God, and good of mankind, it cannot come from an evil spirit; and it is impossible for a woman of herself to go on with the explanations as she doth, as the words frequently flow faster than I can pen them. Now, Sir, what must the world think of me, after having so warmly espoused her cause, and asserted publicly my belief that her writings came from the true and living God, if, after perusing your letter to the Rev. Stanhope Bruce, I did not boldly step forward to clear her character, if she is innocent of your charges against her, and demand you to come forward and prove your assertions? It is a duty I owe to my God, to Joanna, myself, and all those friends who are fellow labourers with me in the Lord's vineyard: for a cause like this cannot be trifled with; and for my own honour and credit, if you do not come forward like a gentleman, to clear up every truth, *I* shall *compel you to do so*. Now, Sir, you talk of Joanna's injuring your character. I must appeal to your own conscience, whether you have

not injured it yourself? You must be assured, if Joanna's calling is of God, which *I as firmly believe* as my own existence, (and Joanna saith *she is sure* of it,) that the Lord will clear her innocence, and support me in vindicating her cause. Now I shall conclude my letter with the words, *(6th chapter of Esther, 13th verse,)* that Haman's wife and the wise men said unto him: "If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him." So if Joanna's calling be of God, and your honour begin to fall before her, I know you will never prevail against her, but will assuredly fall before her; because you have turned the grace of God into a lie, by saying she is led by an evil spirit. Now, Sir, I must intreat an answer to my letter immediately, after you receive this, or your silence will prove you guilty, and then you must expect to hear from me again: for in support of *innocence* and *truth I fear no man.* As a christian, you have my best wishes, that this letter may awaken you to a proper sense of your honour and duty to your God, Joanna Southcott, and yourself, and

I remain, Rev. Sir,
Your humble servant,
JANE TOWNLEY.

Please to direct to me at the Rev. Stanhope Bruce's, Inglesham, near Lechlade, Gloucestershire.

To the Rev Mr. Pomeroy, Bodmin, Cornwall.

No. 50, Titchfield Street, London, Sep. 28, 1804.

SIR,

It will give me particular happiness if you will

attend to the subject of this letter, which is purely intended to save your character from that disgrace and ruin, which must inevitably happen, if you any longer persevere in treating with contempt the applications made to you, to restore to Joanna those papers and letters, that were placed in your hands, for some years past, as a sacred deposit, that the truth should be made known of her most extraordinary visitation, without any possibility of deception, and which yourself believed at that time to be of the most awful and serious nature; and you certainly urged her then to have an immediate examination, to prevent the rod of affliction from falling upon this land. This conduct of your's to Joanna arose from those honest dictates *placed* in your heart, and did you so much honour as a real minister of Christ, for you, as a clergyman, at *this day* to attend to the humble request of an honest, simple woman, when, according to the pride of human society, they are so neglected and despised as scarcely to be considered human beings. Now, Sir, by what I know of Joanna's grateful and feeling heart, she could not but place entire confidence in you; and she would have parted with her life rather than have deceived you; and believing, as she did, that her visitation was from her blessed Lord and Saviour, you appeared to be the man after her own mind, that would prevent her from being deceived, if there was any possibility. And in that case you would have done honour to yourself as a man to have stopped her in her progress: and would have prevented thousands at this day from being deluded into error, whose numbers are daily increasing, believing with her, that her calling is from the Most High; and is also a powerful motive for her to be faithful to the truth, neither to deceive either her God or yourself, that she has placed

confidence in. Now, Sir, I cannot, from these circumstances, but believe that the contents of the writings placed in your hands, of future events taking place, must, by your silence, have come to pass; but on the other hand as you have though proper to treat her and her friends with the most silent contempt, you are departing from your duty to the world in suffering deception to go on; you are departing from your allegiance to your king, by bringing his church, which forms a part of his government, and the bishops, into contempt, at a time when we are threatened with every calamity from a powerful and ambitious enemy. But, Sir, if her calling is from Heaven, why deprive your king and country of the light of divine wisdom, at a time when we stand most in need of divine protection? If the cause is the cause of God, which your silence proves it to be, what line of conduct has Joanna to take, but to be obedient to divine command in all things, and follow the directions of the Spirit? Therefore, Sir, the laws of your king and country are *commanded* to be appealed to, according to human order; for her God is the God of order; and it is commanded for you to be compelled to be just, and the truth to be brought forth according to the English laws; and the advice of a gentleman of the law has already been obtained, and I am thus far permitted to inform you, that you will be compelled by a precept from the Court of King's Bench, or some other court of justice, to produce all papers and letters deposited with you in trust, and under your own promise, as a judge of the truth for her, in the hour of confidence; and if you do not, you will be obliged to declare the whole truth upon oath, why you have refused; and give satisfactory answers to all questions that shall be demanded of you; and inform the court

of *what the papers contained.* Happy shall I feel if I am an instrument to prevent you from disgrace and ruin; and I hope you will consider this letter as the letter of a friend; for I know it is said to Joanna, that the Lord will not permit you longer to contend against his will; for you once believed it to be of divine authority, and encouraged her to proceed, adding these words, "you will wait until *you bring* the sword, the plague, and the famine upon us." Now, Sir, these words are your own words to Joanna, and are published to the world at large; which words you would not have used, neither would you have had any interview with her at all, if you had not had some belief, *at that time*, of the truth of her visitation. You also added, you would meet with twelve persons; and advised her not to wait *until the sword came upon us.* Why, Rev. Sir, do you continue silent? Why will you suffer people to have the least cause to suspect you to be a traitor to your king and country! Why not invite the church to come forth, and vindicate the cause of God and man? I have already told you the church forms part of our government, and you are one of its ministers; your opinion, as a minister, ought to be of consequence, and those gentlemen, whom you used to meet at the coffee-house at Exeter, ought to have some decency towards you. It was not for them to teach you what to believe, or whom you chose to converse with upon the subject of prophecy. They treated you with impertinence and disrespect; and, mark my words, these very men may be the first to condemn you, when they read in the public papers a true statement of what has passed in a court of law. These very men will exclaim against you for being guilty of a breach of trust. These supercilious coffee-house politicians will be the first to cry out

against you; so that your character will be trampled on by those, whose opinion, or rather ridicule, you have been such a slave to, as to make you betray the confidence of an innocent woman, who treated you with every respect, and placed in you the most implicit faith. You believed her to be a good woman, and an innocent woman; now you are trying to make her appear an impostor. But every one's character in a court of justice is of some value; and your conduct has forced her to take this step. The publicity of the proceedings in a court of justice must justify her conduct; and her duty to her God is of too sacred a nature to make her disobedient to his commands. Had you, Sir, the fortitude to treat with contempt the mockery and ridicule of ignorant people, whether in a coffee-house, or at any other place, and considered your dignity, as a minister, in its proper point of view, you would not have suspected Joanna to have been led by the devil, after having encouraged her to proceed. You must remember, when myself and six other gentlemen first came to Exeter, that the three clergymen waited on you with Joanna: the Rev. Mess. Bruce, Foley, and Webster. As soon as you heard that the letter you had written to the printer in London, in which you forbid him to print, or make public your name in Joanna's Book of Letters, was at Exeter, you particularly desired that *very letter* to be returned to you again. Now, Sir, as soon as your wish was made known to me I gave it up; and it was conveyed safely into your hands. I would ask you, Sir, in the name of justice or honour, by what right can you withhold the letters and papers that Joanna placed in your hands, which she had copied at a great expense to herself, by your request, when she could ill afford the money, even if you were under no

express condition to return them to her when you was called upon? As a gentleman, you ought to comply, as I did, when your request was made known to me. I was not bound to return you that letter. It could be no breach of trust on my part, if I had refused your request; my conscience would not have been wounded by such refusal: I was not in the situation you have been placed in, with an innocent woman. Your breach of trust with Joanna, no one can justify; and all persons who have read the account of this transaction condemn you; whether they believe in her visitation or not, all alike condemn you. And when the proceedings of a court of justice are laid before the public, what can the world say of your character as a man, your duty as a clergyman of the church of England? Your being afraid of the slander and mockery of fools, in order to have the praise of fools, must sink you very low indeed! You ought to be their spiritual teacher, and to have resisted their impertinent mockery. The character of a minister of the gospel they ought to have held in respect. Now view the conduct of Joanna towards you and the clergy on the one hand, and view the conduct of these men, whose praise you fear to lose, on the other; then examine your own heart and mind to find out who is your true and faithful friend. I need say no more. The different pictures are before your view. Joanna has a duty to perform to herself; she has a sacred duty to perform to her God, and the truth she cannot give up; and when her trial comes there must be nothing withheld.

I am, Rev. Sir,

Your sincere friend and well-wisher,

WILLIAM SHARP.

P. S. It is not too late for you to withdraw yourself from your present unfortunate dilemma; you

may now pursue a noble line of conduct; throw off your chains of worldly applause, restore to Joanna her papers, and unite with her friends, with an independent mind, only to search out what is true.

Mr. Pomeroy's Answer.

SIR, *Oct.* 4, 1804.

Though I have neither time nor inclination to answer the many strange letters I have received respecting J. Southcott, that you may not suppose me capable of treating any *gentleman's letter* with contempt, I take the first opportunity to assure you, that, (except one just received,) I have *no letters*, or *writings whatever* of, or belonging to, that deluded, ungrateful woman. She herself knew this near two years since, so that to charge me with having any of her papers *now*, is to deceive the public, and wantonly to traduce my character. As to the menacing part of your letter, I wish to observe, that though it is impossible to produce what I am not possessed of, I shall be ready at all times, and in all places, to bear my testimony to what appears to me to be the truth; to vindicate my aspersed and injured character, and to maintain my opinion, with respect to the farrago of sense and nonsense, of scripture and blasphemy, contained in her pretended prophecies; that such incoherent matter never could proceed from a sound mind, or from the pure spirit of wisdom. You are pleased to *sign yourself* my sincere *friend* and *well-wisher;* prove the *sincerity* of your profession, by exerting your influence to restrain her, and her printer, from the malevolent employment of exposing and vilifying my name, in such an unprecedented, and *illegal*

manner, in direct violation of her own solemn promise; and by prevailing on her to desist from publishing, with such misrepresentation and shocking perversion, the *confidential conversation*, which at the earnest *request of her friends*, and out of *compassion* to the disordered state of her mind, I was induced to permit her to hold with me. In short, Sir, if you are possessed of a christian spirit, or even of humanity; if you have any regard for *her*, or her *cause*, you will immediately exert your interest and authority to prevent this unhappy woman from disgracing her own pretentions, and violating the laws of God and man, by thus continuing to add to the *irreparable*, and *inconceivable injuries* she has already done to the respectable name, and *sacred* character of

Sir, yours, &c.

J. P.

P. S. You will excuse my answering any future letters.

To the Rev. J. Pomeroy, Bodmin, Cornwall.

Rev. Sir,

The Lord hath commanded me, once more, to write unto you from the words of Samuel, the following texts: *First Book of Samuel, 15th chapter*, beginning at the *22d verse*, to the end, "And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king. And Saul said unto Samuel, I have sinned: for I have transgressed

the commandment of the Lord and thy words; because I feared the people and obeyed their voice. Now, therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the Lord. And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel. And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent. And Samuel said unto him, the Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou. And also the strength of Israel will not lie nor repent: for he is not a man that he should repent. Then he said, I have sinned: yet honour me now I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the Lord thy God. So Samuel turned again after Saul; and Saul worshipped the Lord. Then said Samuel, bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past. And Samuel said, as thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the Lord in Gilgal. Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul. And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the Lord repented that he had made Saul king over Israel." And now I shall send you the words of the Lord given to Joanna and sent to me, as I had sent her a copy of your letter to me, which she submitted to the wisdom of the Lord; who graciously speaks to her, the same as he did in times of old, like one man speaking to another

But whether you believe this or not, the consequence is to yourself. I believe it, and the whole world will be made to believe it, I am afraid, to their sorrow; and, perhaps, the pride displayed in your letter, so enslaves your understanding, that you can neither believe it, nor the true sense of your Bible. Here are the words of the Lord to your blasphemy against him, and your abuse to Joanna:—

"Now let the words of Samuel be sent to Pomeroy, in my NAME, the LIVING GOD, and thus shalt thou say unto him, The anger of the Lord is kindled against you, because you have disgraced the LIVING GOD, and mocked and despised all his words; therefore, they that honour ME, I will honour; and they that despise ME, shall be lightly esteemed; for rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry; for you have rejected the words of the Lord, to give unto him the honour due unto his Name; therefore I have rejected to give honour to him; and he shall know it is I the Lord have spoken by thee. And now I will speak to him, in his own words. He said the Lord had no work to do, but he could find instruments to work by; now I have found instruments to work by, for thee to carry on my work; and as he saith, that work is blasphemy, a farrago of nonsense from the devil, let him find instruments to work by to clear himself and come against thee. I have chosen for myself twenty-four, to be judges for thee; and let him choose twenty-four to come against thee; then if they can prove it to be a farrago of nonsense and the works of the devil, thou shalt publickly ask his pardon in every paper, and the books that are against him shall be totally destroyed. So let him see I shall do him justice;

and now with justice let him act. He is at liberty to gain ministers, and appeal to the bishops to gain them for him, or he is at liberty to gain other men, but he cannot have *one of those ministers that the printed letters were sent to, who returned them back;* but of all others he may chuse for himself twenty-three to come with him; for I do not desire him to come alone, *so many men against one;* but let there be an equal number. But as he hath disgraced ME the LIVING GOD, and betrayed the trust I told thee to put in him, and who burnt the truth that was in his hands, he must appear to answer for himself in November. If he can be ready by the middle of November, thee and thy friends shall be ready also to meet him in London, to have the cause fairly tried for SEVEN DAYS. Then if he and his friends can join together to prove it a farrago of nonsense coming from the Devil, *thou and thy friends shall fall before him;* then let him say, he hath put a stop to the works of the devil; but if he finds it like the days of Pentecost, and they are all convinced the Calling is of God, then let him say, "blessed be the rod of the Lord! for how fatal must my end have been, if I had gone on in persecution against the Lord, and doing despite unto his Spirit! I know I could never appear before him; for if I tremble to meet a woman I have injured, how shall I tremble to meet a GOD whom I have mocked and despised, and set at nought all his councils, counting the words of the Lord unholy things?" For he must know if thy calling be of God, it is he that is committing the blasphemy that cannot be forgiven without sincere repentance; therefore he must appear to answer for himself, lest I destroy him and his house; neither shall he put it off to a future day; for in *November*, this *very year*, shall every thing be tried and proved; so let these

words be sent unto him in print with the other letters; and he must send a satisfactory answer immediately to Sharp."

These are the words of the Lord to Joanna Southcott, given this day, Thursday, 11th of October, 1804, taken from her mouth by me,

JANE TOWNLEY.

Witness, ANN UNDERWOOD

Now, sir, after sending you these awful words, no person can, from reading them, say, they are from any other authority than the pure SPIRIT OF WISDOM. In this proposal there is nothing but justice and equity: when the truth appears, the impostor is no more. And I should not presume to add a word from myself, but my character stands condemned by you, as well as all Joanna's friends, for having encouraged blasphemy and lies, unless you suppose us to be madmen or fools, and you have the exclusive possession of a *sound mind.* You desire me to prove the sincerity of my profession in signing myself your sincere friend, and well-wisher; which I have now faithfully done, not only in my endeavours to prevent you any further from degrading yourself, but begging of you to accept the gracious invitation, by coming forth *with your friends to meet Joanna's friends.* If you refuse, you stand condemned, as you condemn us by your letter, in casting on us the reproach of supporting Joanna in lies, and encouraging her to be an impostor. You say your own name is both *respectable and sacred;* I have a name also, which I will not disgrace; I have a character to lose, which I am not to be cheated out of by any arts that you may contrive by vain boasting words. That deceit and imposition may be exposed, your letter and others now are before the public, because you refuse the usual correspond-

snce; and the sincere conduct of Joanna's friends will appear to the public, in consequence of your refusal; who are all condemed *without trial.* You have brought *your respectable and sacred character* into that situation from which you shall not retreat; for you declare, under your own hand, and here are your very words, "I shall be ready at all times, and in all places, to bear my testimony to what appears to me to be true." Now, sir, instead of your letter *being burnt*, you have produced the opportunity of seeing yourself in print, that we may all come to the standard of truth. I shall for the present say no more, as the rest of Joanna's friends, who perfectly understand the value of character, better than yourself, will vindicate their injured honour, and they will not be trifled with to pass over your conduct with impunity. I now expect your answer to this just proposal, and you will well consider, if you act in opposition to divine authority, your family has more claim to your compassion and tenderness, than your pride. These, sir, are the concluding words of your sincere friend, and well-wisher,

WILLIAM SHARP.

P. S. I particularly desire you to attend to the former part of this letter, as far as the name of Joanna's two faithful friends, for they are the words of the Lord to you. Your answer must be sent to me.

To the Rev. Mr. Pomeroy, Bodmin, Cornwall.

REV. SIR, *London, Oct.* 17, 1804.

Your letters, dated the 1st and 4th instant, sent to the Rev. Stanhope Bruce, and to Mr. Sharp,

in consequence of their extraordinary contents were submitted to our consideration; therefore it is presumed that you will not be greatly surprised at receiving this address upon the subject; and as we are plain men, aspiring to no other pretensions than a zeal for honesty and truth, we trust that the simplicity and openness with which our animadversions may be made will have some effect with you.

It appears to us that the general tenor of your two letters is, in the first place, to avoid what might have the semblance of a candid answer to the appeal made by those gentlemen to you, as well as to withhold every information; then to make your letters serve as vehicles of abuse against Joanna Southcott; and ultimately to obtain the applause of the world, by charging her friends with wilful dishonesty, and with folly, in supporting her cause.

From the style in which you have written, we feel no kind of disappointment, by seeing that you designedly avoid to disclose truths that must be well known to you; but that you should have recourse to a quibbling evasion, in order to put on the appearance of candor and openness, we conceive to be very unsuitable to your sacred character. We need not point out to *you* what is alluded to; but to the public, who cannot be supposed to be acquainted with your conduct to Joanna, we shall explain wherein you amused yourself in trying to find the depth of our folly. Knowing that Joanna had evidence of your saying in 1802, that you had burnt her papers, you now come to assure us, that you "have *no letters, or writings whatsoever* of, or belonging to, that deluded, ungrateful woman. She herself," you also say, "knew this near two years since; so that to charge you with having any of her papers *now*, is

to deceive the public." Thus it is intended it should be understood, by the ambiguity of your expressions, that you *never had* any of her papers in your possession. And, you also insinuate that *you know nothing* of her, but from the insulting letters you have received; yet you contradict this where you charge her with misrepresenting "*the confidential* conversation, which at the *earnest request* of her friends, and out of *compassion* to the disordered state of her mind, you were induced *to permit* her to hold with you." You then proceed by calling it virulent abuse on her part for claiming her property; and which you artfully say *is impossible* for you to do; but you refrain, probably out of tenderness of conscience, from saying that it *never was possible*, or *how* that possibility has been put out of your power.

What gratification it may have been to you, Sir, we know not, but your calumny against Joanna seems most cordially studied to wound her feelings. You intended, no doubt, that it should operate several ways, when you insinuate that she is deranged in mind; but your principal aim, by such an imputation, is to ridicule her friends for want of discernment, in not having made a similar discovery with yourself; and then to implicate them in a criminal collusion, for the purpose of deceiving others more ignorant than themselves.

Now, Sir, we think it highly incumbent upon you to reconsider the charges, which you have made; and also your conduct in various ways towards Joanna; for, be assured, they are of too serious a nature to be passed over by us in silence.

In the first place, what must you judge our principles to be, to support a cause as of divine origin, that we should abandon it, because *you*

think it convenient to assert that Joanna has uttered falsehoods, and that she is an impostor; and in the same breath, with very little consistency, that she is deranged in mind? Then we must be the most arrant fools indeed, to believe your malicious report, before you come forward to prove your assertions. For thus we should do violence to our own understanding, by condemning the innocent, or clearing the guilty, without evidence. And again, how are we to know whether any falsehood can be attributed to Joanna, if we follow your advice? and, should we either acquit our consciences, or have any pretensions to honesty, by so doing? No, Sir; our reason must inform us, that for our own honour we can in no wise give up the cause in such a manner; neither will we relinquish you, Sir, until we have cleared our honour from the injurious aspersions contained in your letters. And we shall further observe to you, that if we did not believe Joanna's calling to be from the Supreme Being, we must certainly be guilty of the most atrocious crime, and your slanderous charges must then be well-founded; but, as this *is* our firm belief, we are compelled to act as we are commanded; whether it be to print any thing concerning your most deceitful conduct to her; or to be under the necessity of noticing your malicious, though impotent, insinuations against her friends.

To come more immediately to the purpose of our addressing you, we say, that your accusations, if they are false, must reflect great dishonour upon your sacred character; but, if true, they throw disgrace upon Joanna, and upon her friends. We therefore solemnly call upon you, sir, to clear up your honour, if it be in your power, by proving the assertions and insinuations, which you have made. For we are now determined to investigate

the matter thoroughly; and to find out whether the fault is to be attributed to Joanna, or to yourself; because that one or the other must clearly be guilty of falsehood. We have characters to support, Sir, as well as you, and hitherto unimpeached; therefore we will not dishonour our pretensions, by supporting falsehood. We have done nothing artfully, nor deceitfully; neither will we consent thereto, nor conceal it where we find it done. This cause, in which we are engaged, we consider as a cause of honour; and in it we know of neither fraud nor collusion. The object of our pursuit is truth; and the truth we are determined to stand by; and to expose whoever makes lies his refuge. We contend for the honour of Joanna, and of ourselves; and that no folly may be laid to our charge, through any base and interested motives, or through prejudice; we contend for justice and for truth; we contend for the glory of God, and for the good of mankind. You are a christian minister, and to our astonishment, you contend that on your bare word, and without examination, we should desert a much injured woman, who is prepared with evidence to prove that you withhold her just right from her; and to prove that you have villified her good name: and what is still more awful, you contend that the verity of her mission should not be examined into, so that it may not be refuted if unfounded, nor established if it be true. Thus, on the one hand, you uphold a continuance of delusion among thousands of simple and well-meaning people; or on the other, that the author of sin may triumph in his fall, in the ruin and misery of millions of human beings.

Again: we call upon you, reverend Sir, to take a retrospect of your conduct. We have what we judge to be indubitable evidence of your having

expressed very different sentiments respecting the mission of Joanna, compared with the artful, opprobrious, and insulting tenor of your late letters. You may imagine, Sir, that they may be well suited to screen you from the ridicule of the world, by appearing to do away the imputation of your having been formerly more attentive to the pretensions of one whom you now call a poor, deluded woman. But it may be worthy of your consideration, that the cause at issue between you and Joanna claims a different mode of conduct; for the only way remaining for you to act honourably is to bring your charges forward; and we are ready to meet you to examine them, and to exhibit our evidence upon the subject.

To conclude: you must be sufficiently aware, reverend sir, that at all times, when any great good has been designed for mankind, the evil power has never failed to gain over human agents to counteract it; and now that universal blessings are promised, and the destruction of that power threatened, that he will make more than usual exertions to avert his destiny; let us all therefore watch and pray, that he may not be able to uphold his reign by means of any *respectable name and sacred character!*

(Signed) Rev. Stanhope Bruce.
Rev. T. P. Foley,
And others.

I hereby subjoin an Extract of a Letter from the Rev. T. P. Foley, *to shew that my Friends in the Country agree in the Sentiments expressed in the foregoing Letters.*

"I must confess that Mr. Pomeroy's letters provoked my indignation in a great degree. Can he

foolishly suppose that we have no characters or honour to lose as well as himself? I trust that we shall shew him that *ours* are as dear to us, as his own; and that we shall contend for them to the last moment of our existence. — He calls Joanna a deluded woman; and that she is deranged, or led by an evil spirit. If Mr. Pomeroy would only weigh the matter coolly and honestly, he might think, as so many persons of strong understanding and clear judgment do believe in the divine mission of Joanna Southcott, that he himself might be deluded, and not her; and if he were to try the spirits by the scripture rule, he would have some solid reasons to believe that the spirit which guides him was an evil spirit, as truth, honour, nor honesty, guides his own proceeding; and he would see that the spirit which guides Joanna is full of truth, honour, and wisdom. Were he to act in this fair way, there would be no difficulty in drawing the right inference; and he would be put in the right road to establish his own peace and happiness."

Here I shall also add a Part of a Letter from Miss Townley to Mr. Sharp, containing some Remarks of mine, and the Words of the Lord, respecting the Conduct of Mr. Pomeroy.

"Joanna says, that Mr. Pomeroy's conduct has made her quite sick and bad, which has opened all her wounds afresh. His subtle arts, two years agone, appear more lively before her than ever; for she saith, he acted like a man that would dip a razor in oil to cut her throat; first to come with such subtle arts, pleading it would be his own destruction, if she would not sign, that he had

said it was *the Devil that told her to put his name in print;* and as soon as he had drawn her in to free him from the ridicule of the world, then he burnt all her letters, wherein the truth of her prophecies had stood for so many years; because the truth should not appear for her. And now he is going on with more subtle arts, to be her complete murderer if he can. Joanna was again highly provoked when she saw in the newspaper what was said of Spain, which she prophesied of in January, 1797, and put it in Mr. Pomeroy's hands, with many other prophecies, that she did not then keep the copy of, as he had it in her own hand-writing, and in Miss Fanny Taylor's hand also; as Joanna did not then suspect he would act so deceitfully; and the Lord concealed it from her, but charged her to have witnesses concerning them. And now the Lord will call him into judgment, to shew him that such artful and deceitful dealings are never consistent with the Spirit of God. The words of the Lord now broke in upon Joanna. "I shall answer thee of what thou sayest of Pomeroy. Pomeroy shall know, that such artful and deceitful dealings as he hath dealt with to thee, never came from my Spirit; therefore he shall know he hath disgraced his God, to say that he is led by my Spirit to act with arts, deceit, and lies; and to say thou art led by the Devil, that dost act with every true, just, and upright dealings towards God and towards man. Let them see thy upright dealings, to put the prophecies in his hands, when thou knewest, if they were *not of* GOD they would *not come to pass;* then he would have had it in his power to convince thee thy calling was false. So all the world must see, that thou hast acted with honour, and with honesty towards God and towards man; for thou couldest not deceive the

world, if the prophecies that thou didst put in his hands *had not come true.* Now when he published it was from the Devil, he ought to have acted with justice and honesty, to have brought forward the letters and proved his assertion. But if he could not prove it by the letters, how dare he affirm it, and burn the letters, that shewed the truth, from whence thy writings came? So let not Pomeroy say, he that acteth with arts and deceit is led by the Spirit of the Lord; and they who act with every upright dealing, in perfect obedience to their God, are led by the Devil! So by the different principles, let men judge of the Spirit. I am thy judge, and witness against him, that thou canst come forward with truth and with innocence; but he cannot; therefore he shall find he is deceived, and is deceiving, and the truth is not in him, to say thy writings are from the Devil; for they are no more from the Devil, than thou hast printed lies against him, but hast put the truth in print, as I commanded thee: and I shall be a swift witness against him in his trial, that thy writings are from ME the LIVING GOD, *and not from the Devil,* as he said."

The following Letter is from the Rev. T. P. Foley to Mr. Pomeroy.

To the Rev. Mr. Pomeroy, Bodmin, Cornwall.

Old Swinford, Worcestershire, Oct. 16, 1804.

Rev. Sir,

I must confess I read a copy of your letter, either to Mr. Bruce or to Mr. Sharp, with the

keenest sorrow and indignation; I was grieved most bitterly, to see a clergyman of such respectable ability and general character as yourself, so far lost to every honourable and religious feeling as to declare *positively*, with a view to impose upon and deceive the friends of Joanna, that you have no letters, or writings whatever, belonging to Mrs. Southcott, whom you are pleased to term "*a deluded and ungrateful woman, and that she herself knew you had no letters or writings of hers near two years since, so that to charge you with having any of her papers now was to deceive the public, and wantonly to traduce your character.*" But will you permit me, Sir, to ask you, what is become of those letters, which she sent you, from 1796 to 1801, and those writings of "*three sheets of paper*," that were put in your hands in 1797, upon your promising, faithfully and honourably, to bring them forward, either for or against her, when they should be demanded? Can you, with a safe conscience, lay your hand upon your heart and say this is an untruth? I do not believe you *dare* do it: for I can assure you, we have full and decided proof to the truth of this statement. And we shall be happy to meet you, in the face of an assembled world, and will *try* the cause with you, whether we are supporting Lies and an Impostor; or, whether your accusations can be established. Allow me to tell you, that our honour and characters are as dear to us, as yours can possibly be to you; and we will *contend* for them (the Lord giving us strength) to the last moment of our existence; nor are we afraid to meet yourself and any twenty-three men in this kingdom (except those who have received letters from Miss Townley, and have returned them back, or destroyed them; for with such, we have sworn

unto the Lord that we will not meet) to decide this serious and most momentous cause; for it is either the cause of the Most High God; or, it is the cause of error or delusion — and therefore it is high time to be decided WHICH. For if it should prove to be a delusion, thousands and tens of thousands will be ruined — and how can the bishops and clergy, who have been appealed to, answer for themselves to the Supreme Ruler of the Universe, for not having diligently searched into the cause, which *I know to be one of the first importance* that ever came before mankind, and second only to that of our blessed Lord, when HE was tried at Pilate's bar. What will be the astonishment and confusion of the Shepherds of Christ's Flock, when they have demonstrative proofs, that THIS IS HIS blessed and glorious WORK? Will they not, think you, be almost *ready* to call upon the mountains and the rocks, to fall on them, and to hide them from the face of HIM that sitteth upon the Throne, and from the wrath of the LAMB? For they will find the day of HIS WRATH *is come:* and who will be able to stand? *I tremble* for their situation, as well as your own; and I do most faithfully believe, that without a hasty and hearty repentance, that many will ere long be swept away, by the just judgments of the Lord. I sincerely hope, and pray, that your eyes may be opened, before it is too late, that you may be *sensible* of the evil one, who has deceived you, and not Joanna; and that you may turn unto the Lord with deep contrition, and be forgiven — and come forth boldly in this glorious and divine work of the Lord; and I shall hail you with much joy, as a brother snatched from the burning. — The proposal that is now made to you, *is so fair and just*, that you cannot possibly shun accepting it, with-

out you will sit down with all possible infamy upon your own head. We shall then take it for granted, as you yourself have declared, that you "will be *ready at all times, and in all places,* to bear testimony to what appears to you to be truth, and to vindicate your aspersed and injured character:" that you will come forth NEXT MONTH, with twenty-three proper persons to meet the twenty-four that *we believe* to be chosen by the Lord; and then, after seven days Trial, it will be *proved* to the world, whether you have acted with truth, honour, and justice; or, whether *we* (the friends of Mrs. Southcott) have acted with truth, honour, and justice, to the world, for the glory of God, and the good of mankind — and let the *final result* stamp our character, either with infamy, or crown us with the palms of victory. — I cannot pass over the following charge without a few words: you say Mrs. Southcott "*is a deluded and an ungrateful woman.*" — I have had the happiness of knowing her for near three years, and I have lived *great part of that time* in the same house with her, and I do declare, that I never met with any person in my life of a clearer and more sound understanding, than what she possesses. And as to her *ingratitude,* I do not think there is *that being* now in existence, who deserves less the accusation than she does; for in all her transactions, which I have witnessed, piety, charity, honesty, and the strictest honour, have ever *borne the supreme and only sway;* and therefore, you must allow me to believe, that you are *deceived* in your accusations; and so I am persuaded you will find it, when *all matters* come to be fairly and honestly investigated. — I shall conclude with heartily wishing you may weigh every thing with candid and impartial justice; and that honour and truth

may hereafter guide you: for we know, "The Lip of Truth shall be established for ever."

I am, Reverend Sir,
Your sincere and faithful Brother
in the Lord's vineyard,
THOS. P. FOLEY.

The Answer of the Spirit to the foregoing Letters.

"Thou sayest thou art surprised that a man like Pomeroy, endowed with his understanding, could write such answers to thy letters; but know what I told thee before—to the temptations of Satan, and his worldly-wise friends, I left him for awhile; but as he advertised that thou wast led by the devil, and he pretended himself to be under the influence of the Lord; and that his wisdom was greater than I had directed thee in; and to his wisdom I left him. And therefore I ordered thee to contend with him by letters, to prove what his wisdom was, that he had got from men and devils, and was so powerfully led away by. And now I tell thee, there is not that man upon earth, that can prove that he acted with wisdom, that he acted with prudence, or with the justice of a minister. Let men read thy reasonable request, and what thou desiredst of him to give a satisfactory answer to; and let them look to his answer; then let them judge which was most likely to be under the influence of the Lord, under the guidance of divine wisdom, Pomeroy or thee. I shall take thy inquiries, and his answers."

"Joanna's inquiry:—Now sir, while you affirmed my writings were not from the devil, you acted as a worthy religious minister, as a wise man, as a good man, as one that seemed to wish to be clear in judging, before you con-

" demned. You told me, in 1796, you was " willing to receive anything from my hands, that " you might be a judge of the truth, and when " the truth followed, by the Bishop's death, you " asked me, in Mr. Taylor's house, in January " 1797, if I could put into your hands the " event of the war, concerning Italy or England ; " then you would believe my calling was of " God. The week following I put into your " hands what would happen to Italy, which " took place within the six months you mention- " ed; as you asked me what would happen in " three months, or six months. I put in your " hands, that England would seek for a peace, " but in vain; for we had involved ourselves " in such tumults of war, that the wise men, " with all their wisdom, would not be able to " make a peace, and that large sums of money " would be demanded at the end of the year. " All these truths you know followed."

" This was thy inquiry to him; but what was his answer? Did he write back and say, thou never hadst put it in his hand? or did he write and say, what was truth he would acknowledge to; for he must own these things were put in his hands; and therefore he would own the truth, though he could not produce the writings. Had he done this he would have given some answer to thy letter. But now come to his answer.

Mr. Pomeroy's Answer to Mr. Bruce.

" Rev. Sir,

" After near a fortnight's absence I found " on my return a most extraordinary letter from " that deluded woman Joanna Southcott."

" Now let all his wise men appear, all his boasters of their self-wisdom; and let them answer for his letter; let them be put in a court of justice,

and let one counsellor plead thy cause, from thy letter; and let the other counsellor plead his cause from his letter; and then let them judge who would gain the day, he or thee. Thou sayest it is impossible for him to gain a counsello to plead his cause, to get the day, when you come to justice, equity, and truth. There is none that can be found in his letter; neither can he himself plead his own cause, in any court of justice, to prove the truth of his assertions, what he wrote in his letters; but those canst come forward boldly in any court of justice, to plead thine own cause, that every word was true, that thou didst send to him; and any counsellor can come forward with boldness to plead thy cause, in thy letter, from what was affirmed by the witnesses afterwards. Then now let his worldly-wise men appear, and try the cause for him; let them regain his injured honour, and see which way they will plead the cause, to justify him, and condemn thee: if they attempt to justify him, then righteousness must be fallen in the streets, and equity cannot enter: then it must be done by a people that are without understanding, if they pretend to come forward now, to prove the man was right in advertising that thou wast led by the devil, and he to be led by the Spirit of the Lord, or under the influence of my Spirit. I tell thee he was not; for I left him to the wisdom of the wise men in whom he trusted, to shew him plainly his folly in the end, that the wisdom of the wise men is perished, and the understanding of the prudent men is hid. Now come further to his letter.

" He saith, " Be so good as to assure her again " of what I assured her about two years since, " that, except her last, I have no letters, wri- " tings, or papers whatever, of or belonging to

" her; if I had, I would certainly send them " to her. Indeed, I know nothing of her, but " from the insulting letters I receive, wherein I am " treated with the most virulent abuse, for not " doing what it is impossible for me to do."

" Now come to the demand which thou didst make of him.

" Sir, I am clear that I am called of God; for " the wondrous visitation that hath happened to " me, for three months past, is impossible to " come from any but a God; therefore I shall fear " no man's words; neither shall I be dismayed " at their looks; for little do men know what " lieth before them. You know, I put in your " hands the truth of the harvests in 1799 and the " 1800; and it hath stood me in pounds to put " writings in your hands, which you always " promised faithfully to keep, and faithfully to " deliver to me, whenever my trial was."

" Now let men come to my Gospel, and answer me, if this request is not just, according to the demand I made in my Gospel.

Luke xii. 1. " He began to say unto his disciples, first of all beware ye of the leaven of the Pharisees, which is hypocrisy: for there is nothing covered, that shall not be revealed; neither hid, that shall not be made known; therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear, in the closet, shall be proclaimed upon the house top. And I say unto you, my friends, be not afraid of them that kill the body, and after that have no more power that they can do; but I will forewarn you whom ye shall fear; fear him which after he hath killed, hath power to cast into hell. Yea, I say unto you, fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God."

" Now let men come to my Gospel, and see what my command was there — that nothing should be covered, but should be made known; then wherein will men prove there was any inquiry in thy letter, that I have not left upon record should be revealed and made known; and what was spoken in darkness, should be heard in the light? Therefore I told thee, he that believed my sayings would believe thine; because thou hast testified of me. But know, I said, that at my second coming I should scarce find faith on the earth. But here I have brought men to my Gospel, to compare with thy inquiry.

" Now come further to his answer.

He saith, " the scandalous reflections she has " made, the misrepresentations of my conversa- " tion with her, the false accusations and char- " ges, she has made in her publications, the irre- " parable injury she has done to my character, " and returning the good advice I gave her with " so much evil, confirms me more than ever in " my former opinion, that she is under the influ- " ence of a deranged state of mind, or the evil " spirit."

" Now I ask mankind, how this can be proved in a court of justice? And let thy letters appear: as to conscience, it must speak for itself; because the good advice he gave thee was always to say that thy writings were never from the devil, before he was influenced by those ministers who mocked him. And now I say of him, as I said of Pilate, he that delivered me to thee hath the greatest sin: and he that tempted Pomeroy to write the letters, to advertise thee in the paper, hath the greatest sin. And now let all the preachers come forward who mocked him, and take his cause in hand, and see how they will plead his cause, to confound thy friends in plead-

ing thine; let all his coffee-house gentlemen appear; and let the truth be fairly tried and proved; then I tell thee, with shame and confusion every mouth must be stopped, and every tongue must be silent, and they must acknowledge that they have tried to be his spiritual murderers: because they cannot clear his honour in his conduct, since his enemies worked him up to publish lies, and keep back the truth; neither can he clear himself in his letters. But as I know the rage and fury the devil worked in the hearts of men when I became flesh and dwelt with them; and how they took up stones to cast at me, that I hid myself from men, knowing their weakness, and pitying their temptations; let Pomeroy's pleading be from my Gospel, like the returning Prodigal — "Father I have sinned against heaven and in thy sight, and am no more worthy to be called thy son: make me as one of thy hired servants. Then, as the father received the returning son, so will I receive him.

"Now come to *Luke*, xv. 3. "And he spoke this parable unto them, saying, what man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulder, rejoicing. And when he cometh home, he calleth to his friends and neighbours, saying unto them, rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it;

she calleth her friends and her neighbours together, saying, rejoice with me, for I have found the piece which I had lost. Likewise I say unto you, there is joy in the presence of the angels of God, over one sinner that repenteth."

Here let men observe the parables that are brought forward.

"And now let Pomeroy weigh thy letters and the letters of thy friends, that were sent to him, to convince him, and bring him to repentance. That he may see the fulfilment is at hand, let him compare the letters and my Gospel together; and believe in my love, like the love of the father; then he will see the fulfilment of these parables, and my mercies and goodness towards him, not to let him be lost in the wilderness, or be overcome by the persecution and malice of men and devils; which I know, as well as thee, he hath been surrounded with. Now these parables stand for the end: they have not a general allusion, as men may suppose; for then they may say, that a sinner, if he repent, there is more joy in heaven over him, than over the just, that need no repentance; and for the neighbours' rejoicing with the woman, to find the piece which was lost, has no general allusion to mankind. But these things I spoke in parables, as landmarks for men to walk by. When I send the Spirit of Truth to lead you into all the truths of my Gospel, and to teach you things to come, then ye must weigh the parables with the events that take place; but how unlike my Gospel did Pomeroy conclude his letter to thee! Therefore I said in my Gospel, "No man when he hath lighted a candle putteth it in a secret place, neither under a bushel, but on a candlestick, that they which came in might see the light. The light of the body is the eye; therefore when

thine eye is single thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. Take heed therefore that the light which is in thee be not darkened. If thy whole body therefore be full of light, having no part darkened, the whole shall be full of light, as when the bright shining of a candle doth give thee light."

"And now I shall answer thee. Had not his eye been evil, to cause his whole body to be full of darkness, he would never have sent that letter to thee. Now I ask thee how Pomeroy will answer this? Can he say his whole body was full of light, and that his eye was not evil, and his body full of darkness, when he wrote to thee in this manner, concluding his letter with these words — "You must allow, that such injurious, "ungrateful, and malicious conduct, cannot pro- "ceed from the Holy and benevolent spirit of "God. Surely, sir, such behaviour cannot meet "with the approbation of yourself, or her other "friends; therefore I hope that you and they will "endeavour to convince her of the impropriety and "sinfulness of it, and will prevail on her to desist "from troubling me with any more letters, and "from persevering in the diabolical practice of tra- "ducing my character in print; for which illegal "as well as unchristian conduct, God will cer- "tainly bring her into judgment."--

To these words I answer myself. I am ready to be judged both by God and man; and now let conscience speak on both sides, and let the cause be tried on both sides; and I will appeal to Mr. Pomeroy's own conscience, whether I ever spoke a disrespectful word of his character in any one thing in my life. But I certainly blamed him for advertising upon the newspaper, that he had told me my writings were from the devil, which he never did; only my printing his

name, he said was from the devil; and keeping back the truths contained in the writings, which he said he destroyed, I blamed him for likewise. So if this was traducing his character, he should not have listened to his bad advisers, to have acted as he did.

Wednesday Morning, October 6, 1813.

This morning fresh wonders broke in upon me, that took my senses in such a manner that my head is like the rivers of water; and what was revealed I was lost in wonder at; as I was answered I should now publish to the world that an earthly union would soon take place between me and one whom the Lord had kept me for, from all others; and the manner of the Lord's dealing with me day after day, and week after week, should now be put in print, before it took place; that all might see my upright dealings with God and man; and if it was brought round by imagination, as some have simply supposed, then I myself should bring forward my imaginations, and if they were wrong, then I should overturn my work myself, and let it fall to the ground that way. But if the imagination comes from the Lord, and is brought round by his wisdom and his power, then the truth of what is nailed up, signed and sealed by seven men and three women, with a threefold cord, and a seal upon it; this I am answered shall not be broken, but as it is sealed, so it shall be fulfilled. For thus I was answered this morning, "My people shall be all willing in the day of my power;" that the 110th Psalm shall now be fulfilled—"The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies;

thy people shall be willing in the day of thy power; in the beauty of holiness, from the womb of the morning, thou hast the dew of thy youth; the Lord hath sworn and will not repent; the Lord is not a man to lie, nor the son of man to be wavering."

"Now call thy trial to thy remembrance, that thou hadst with Wills, in Exeter; and know what I answered thee then concerning the son, when they brought false witnesses against thee, and thou toldest them boldly in the court, that if one true word would save their souls they had not spoken it in their evidence; and know how tremblingly Wills stood when thou lookedst him in the face, and asked if he judged there was a God. Remember the words thou spakest to thy counsellor: "These witnesses are all falsely foresworn: I wish you would send for Mr. Wills's son; he will not swear as falsely as these have done." Then thy counsellor asked the other counsellor why he had not brought the son? Know Fanshaw's answer: he brought as many as he thought proper. Then remember Roberts's answer to him: "You brought as many, sir, as "did not care what they swore to, where is "Mr. Wills's conscience gone now? his conscience "is gone out of doors; he don't look after perju- "ring those that are out of his own house; but "he wont perjure his own son. Then what is "his religion, I wish to know?" was Roberts's pleading then in court. In this manner thy counsellor pleaded for thee, while Fanshaw pleaded against thee, but he could not help being confounded, and said, "For God's sake, sir, "don't say a word about religion." Roberts answered immediately, "I will: you mocked "her just now about her religion, and called her "an enthusiast; you mocked her religion, and "now I will mock his; for I can prove, from

" the evidences that have been given, that what " she hath said to me is true, for they have con- " tradicted each other; and they have so pre- " varicated in their evidence, that it is plain they " have not spoken a true word. But now bring " the son, for she informs me he will not swear " as false as they; but if Mr. Wills will bring his " son, and he will swear as these have sworn, " then I will give up my cause."

" Now call to thy remembrance, the opposite counsellor finding Wills would not bring his son to swear as the others had; know how he leaned his arm on the table, threw down his head, and put his hand before his face, while thy counsellor with courage and boldness fixed his eye upon the jury, and boldly completed his pleading for thee; and though the recorder wished to be favourable on Wills's side, because he pleaded that Wills was an opulent man, and thou being only a servant, he might be provoked to anger to strike thee, and so he gave it in to the jury; though he saw nothing but perjury, yet he wanted Wills to gain the day. But know thy trembling and thy fears, in what manner thou lookedst at the jury; in what manner thou spakedst to thy counsellor; how every liberty was granted thee in court, which is not common amongst mankind; but thou wast permitted to contradict his witnesses; thou wast permitted to reprove him; thou wast permitted to stand by the side of thy counsellor, and tell him the truth for him to plead; thou wast permitted to tell him to call forward the son; and to do every thing to clear thyself: all this permission was granted thee, which thou knowest afterwards how much it was remarked, and how they told thee they never heard of such an instance in their lives; they wondered that the recorder or counsellors had not stopped them.

Remember how Roberts seemed to pity thee, when he saw thee in tears by his side: know his words—"do not distress yourself so; you will hurt yourself." Know, one of the counsellors spoke to Roberts, hearing the manner the recorder gave it in to the jury, "I fear, sir, she will lose her trial now." But his answer was, "No, sir; I don't think so;" and immediately the jury returned their verdict, to cast Wills and free thee, for they were all of one mind, that thou stoodest an injured woman.

"Now call to thy remembrance what answer I gave thee, concerning the Trial with Wills; and his refusing to bring his son to clear himself: know I said,

If the father would the victim come,
Sooner than perjure his beloved son,
What will not now your heavenly Father do,
To prove to man that all his words are true?
And now I tell thee true I will go on;
For like that Trial now the end shall come.
Because I tell thee now I'll bring the Son;
Then, in like manner thou say'st it cannot be;
Because no son was then brought forth by he.
No, no; I tell thee, 'tis a different way;
Yet, like the former, thou wilt gain the day;
And, like the jury, every man will feel,
And say thou'rt injur'd—now, my friends stand still;
'Tis but a shadow that is gone and past:
The Jury's feeling it not long did last;
The counsellors there did but feel at the time.
But now, I tell thee, I shall tell my mind;
Judges and jury, every one will feel,
If pride arise in one, to wound thee still,
Thou soon wilt find his anger's all in vain:
'Tis not thy judge that will like him contend;
No, no; thou'lt find he'll plead a different way:
" If there be guilt, then sure in me 't must lie.
" By worldly wisdom I at first began,
" And listen'd to the simple sons of men,
" While Satan's arts did strongly work in ME;
" But now the WOMAN I must set her free;
" Free from all guilt, and surely from all guile
" At my own folly I myself may smile,

" To think such wisdom in a woman's head
" Could now bring round such cause as she hath laid
" Before us all, and now brought to our view:
" 'Tis I was blind, and that I well do know;
" For her just reasonings I can never clear.
" Mine was no answer to her letters there;
" And well I knew, no answer I could send,
" If I confess'd the truth, they'd say her friend
" I still stood with her equal at the first;
" And so the rage of man it still would burst,
" And to deny it 'twas not in my power,
" I knew her witnesses they would appear.
" So here in mercy I was compass'd round;
" The arts of Satan might too strong been found,
" To act like David, mentioned heretofroe—
" Commit one sin, and then he added more:
" To save her life, Uriah he did kill."
Though 'tis a different way I might fulfil,
Yet in some likeness I shall now explain,
And then I'll shew you all you are but men.
Standing alone the thief oft gets his prey;
Without my aid I know how man doth lie.

" For now I shall go back to David: and know, when he had committed adultery with Uriah's wife, he wished to conceal it, by sending for Uriah to go home to his wife; but when he found that no persuasions could prevail upon Uriah, he then added one sin upon another. To save the wife, he had the husband put in the front of the battle; for in his heart he had the murder. This is the way Satan works men on, to add one sin to another; and the way they go to sin theirselves out of trouble, is the way they bring the load heavier upon them; for know what I said of David—the sword should never depart from his house; because in his heart, he had the murder of Uriah in view. And now I tell thee this of Pomeroy; had I not in mercy guarded him, to keep him from falling into the sin of telling wilful lies, by the witnesses that he knew thou hadst got, the different hand-writings that were sent to him in letters;

so that his way was hedged up with thorns, that he could not come forward to say that thou didst never put the writings in his hands, had it not been done by my wisdom, when Satan got the advantage of him, and he was surrounded by men and devils; hadst thou been able to write a fair hand, and thou hadst carried all to him thyself, I do not tell thee Satan might not have had the advantage of him; while the fury of Satan worked upon his mind, he might boldly have denied every truth, and have been a spiritual murderer to thee, as David was the temporal one. And therefore man hath nothing to boast."

The words spoken to me this morning, October 8th, were that I should not go any further with others, but come to my Father's Family.

" But drop the lances from thy hand;
Now be wise and understand,
Thy youthful folly must appear,
And thy delight now bring it here;
And thy forefathers must be known,
The way their pride I all unthron'd.
So bring it all in a straight line,
And then I'll further tell my mind,
The way his daughter's heart he broke;
And look to grandeur, how they mock.
Could he in person now appear,
To see his great grand-daughter here,
So much despis'd by men of pride—
Now see the field is open wide;
Because I've brought it round this way,
To try the learned, what they'll say."

Here I am ordered to bring forward some account of what my forefathers were, as there was a great mixture in the family; but as all happened before my time, I can only repeat what my father and mother told me.

My great grandfather's name was William Southcott. He lived upon his own estate in

Hertfordshire, if I remember aright. The estate was called Wotton. He had four children; two sons, and two daughters. My grandfather was the heir to the land. His name was John. One of his daughters was called Sarah, a very beautiful young woman. She was engaged to a young gentleman, that had a great love for her, and she for him; but her father would not permit a union to take place between them; as he thought the young gentleman was not of a family grand enough for his daughter; so he compelled her to break it off. The disappointment made such an impression upon their minds, that they were both determined to give up the world; and she gave herself entirely up to religion; and as she was very beautiful, she had many admirers, but refused them all. Her private meditations, and many hymns she composed, were afterwards printed; and my mother had the work in her possession; some of them I learnt when a child, as I greatly delighted in them. When flattered by the alluring charms of the world, her answer was as follows:

" Suppose my youth in wit and beauty's bloom
Should promise many flattering years to come;
What if I'm decked in a royal state,
A darling queen adorn'd by kings I sit:
What would it all avail'd. When sick I must
Resign my soul to endless shades, my body to the dust.
What earthly grandeur is it then to me?
Or all the grandeur then of royalty?
When that my life on earth I must lay down,
O, let my soul seek for a better crown;
For what is all their golden orbs,
What's all their gold to me?
A heart that's wounded and oppress'd,
'Tis death must set me free.
Why should my passions mix with earth,
And thus debase my heavenly birth?
Why should I cleave to things below,
And let my God and Saviour go?

From earth's dull pleasures, and senseless mirth,
Come thou my soul, in haste retire;
Assume the grandeur of thy birth,
And to thy native heaven aspire.
'Tis heaven alone can make thee blest,
Can every wish and want supply;
My endless comforts ever blest
Are all above the sky.
And art thou mine, my dearest Lord?
Then leave I all and fly
The boundless wishes I can form
Unto a pitch more high.
Yes; thou art mine; the contract's seal'd
With thy own precious blood;
And the Almighty's power's engag'd
To see it all made good."

In this manner she made various hymns; and all her meditations were on heavenly things, till she died of a broken heart, which, if I remember right, she was about thirty; and the gentleman died about the same age. — The reason why I have brought forward her meditations is, because they have been a comfort and consolation to me, amidst the various troubles I have passed through, to bring my heart above this world.

Now I shall return to the history from what I have heard my father and mother say. My great-grand-father was a very proud, austere man, which made it very unpleasant to his children; and having a second wife, it made it so unhappy to the eldest son, who was my grandfather, that his father and he parted in great anger, and he never saw his father afterwards. He had an uncle settled in Pensylvania, who had great property, and no family; and there he determined to go. The first voyage he took they were shipwrecked. I never heard whether any were saved, but my grandfather; and he was protected by some Jews on the coast where they were cast away, and

he remained there till he saw a ship that he made signs to, and they sent a boat and took him aboard. While he was with the Jews it was the season of the year that they went to a certain place every year to worship, where they said the Messiah would come, and my grandfather went with them. He said they all were very kind to him, in supplying him with necessaries. The ship that he entered into was bound for Topsham, in Devonshire. As he was without money he attended the captain, as a servant; but in his voyage he told the captain, who his father was, and where he lived; but said, from the manner they had parted, he could not write to him, and was afraid his father would disinherit him, by cutting off the entail of the land. The captain undertook to write to his father, informing him of the shipwreck, and distress of his son. His father wrote back a letter to the captain, inclosing a draught for £200, which he desired he would let his son have; and to let him know, though he was angry with him, yet he never would disinherit him; for he would never cut off the entail of the land, which had been in succession for seven generations. When the captain received the letter he called my grandfather, and said, "Mr. Southcott, why had not you made yourself known to me sooner? I used to call you John, but I should never have treated you in the manner I have, if I had known you had been that gentleman's son. Then the captain and my grandfather became great friends, and had a great respect for each other. When the ship came into Topsham my grandfather fell in love with Miss Mauditt, of a moderate fortune; they married, and lived at Topsham, till my father was born; then my grandfather was determined to take another voyage to Pensylva-

nia, to his uncle. He arrived safely, and his uncle rejoiced greatly to see him, and wished him to remain with him; but when he found he had a wife and child in Topsham, he said if my grandfather would return for his wife and child, and come back to him, and settle there, they should live as he did; and, when he died, he would leave them all his property; and he was the richest man in the place; and, as he had no child, he should leave it all to him. My grandfather said, he would return to England for his wife and child.

But, during the time of his absence, there was a gentleman of the name of Southcott, who had no family or relations; and, hearing of the discord between my grandfather and his father, he said he was afraid the name of the Southcotts would come low; therefore he advertised, that if John Southcott, son of William Southcott, would come to him, he would give him the sum of ten thousand pounds; as the gentleman was then fast in a decline. But as my grandfather was not in England, to answer the advertisement, and the gentleman did not know him personally, there was another family near, of the same name, who went and personated my grandfather; and he made his will and left them ten thousand pounds, and died very soon after. When my grandmother heard it she was greatly grieved about it, and told it to my grandfather, when he came home, what he had lost by being absent. He desired her not to grieve at the loss of that; for he said he should have plenty; for his uncle had settled all his estate and property upon him; and as his father had promised that he would never cut off the entail of his land, he should have all he could wish for; and intreated her to go with him to Pensylvania. But this she refused to do; and he could no ways

prevail upon her; for my grandfather was quite the reverse of his father: he was a very humane man, of tender feelings. He bore an excellent character; and therefore he did not use arbitrary power over his wife to compel her to go against her will. He staid at Topsham with his wife till the second son was born, which was John; he then took another voyage to go over to his uncle again; but he never reached the place; for the ship was wrecked, and he was drowned.

Here my grandmother was left in great distress, with two children, destitute of the fortune they had a right to expect; and as my grandfather had never made up the breach with his father, there had been no intercourse between them. Therefore her spirit was too proud to stoop, as she might not be looked upon as a match fit for him; and thus she would not write to him. Her uncle took my father to provide for him; he had an estate of fifty pounds a year, which he promised to leave to him; and another relation of my grandmother took my uncle John; and she married again to a captain of a ship soon after my grandfather's death; and soon after his death his father died; and then the youngest son, which was William, wrote a letter to my grandmother, that his father was dead, and he was not married, nor ever intended; but if she would come with her two sons, the eldest should have the land that he was heir to, and the youngest should have all his fortune that remained; for his sister was married to a gentleman in London. When she received the letter she was so mortified and confounded, to think that she married again so soon after her husband's death, with a man that was spending all her property, that she thought she should be so much despised by him, that she never answered his letter; and he was offended, and wrote no more.

After my father had lived some years with Mr. Mills, his future prospect was blasted, of what he was promised to have from him. Mr. Mills was a man given to drinking, so that he had a mortgage of fifty pounds upon his estate; and after that the man contrived to get Mr. Mills in liquor, and he got him to sign away the whole estate for fifty pounds. After Mr. Mills found what he had done he was like a madman, and used to cry over my father, and say, "my dear boy, my dear child, I have ruined thee for ever! I should not so much lament my own loss, if it was not for your sake." With his excess of sorrow he gave himself up to drinking, and did not live long after; but he spent all he had before he died. Then my father was left as an orphan in the world, having no friend or relation to assist him, as the captain that married my grandmother had spent all her property, so that she could not do anything for my father; and he was brought up to farming with his uncle, and in that capacity he went as a servant.

Now I shall return to my father's brother John. He was brought up by a relation of his mother's; and he was mate of a ship; but before they were grown up young men, their father's brother in Hertfordshire died; and no one ever looked after the property, for the children. My father's brother was a remarkably religious young man; and the last time he went to sea he took an affectionate leave of my father, and said, "my dear brother, I hope we shall meet in a better world! I don't believe I shall ever see you more in this." When he was coming home he wrote a letter to his mother, that he should take a ship for London, as he intended to go to Hertfordshire, to seek for his father's relation, to find out the property. She sent him a letter immediately, that she had been greatly troubled in dreams about him, that he was

drowned, and desired he would come in a ship to Topsham, which he complied with. The captain discovering another ship many leagues before him, said he would be in Topsham before her; and, in order to effect it, he steered his ship a nearer course, and she running on a rock was dashed to pieces; all the crew, except one man, went to the bottom, who saved himself on a broken plank, and was picked up by another vessel passing by. On his arrival to Topsham he related the circumstance of the ship's perishing, as above described. Here was his end, according to his own predictions, and his mother's dream.

Now I shall return to my father. When he was about one-and-twenty he married, and took a farm: his wife died in child-bed; his second wife was my mother, daughter of Mr. Godfrey, who was a very respectable farmer in Ortery St. Mary, and of very religious parents. After they married, my father took a large farm at Exmouth, where he got acquainted with an attorney, whose name was Southcott; and in some law-business that my father was called to as a witness, one of the gentlemen spoke rather affrontingly to my father. Mr. Southcott rose up and spoke very warmly, and said he would not see my father abused; for he was of as good a family as he, or either gentleman present; and was the first of the family that had ever known what it was to work; and the estate that belonged to my father had been in possession of the family for seven generations; and told my father, if he would go to London, and prove his grandfather's will he would get him the estate for five pounds. But this was in the time of war, when pressing was great both for landsmen and seamen, and my father was afraid he should be pressed, and therefore wished to defer it. Before the war was over Mr. Southcott died, and my father gave up all

thoughts of seeking after his estate, and thought his own hands should support him; but he launched into business at a very bad time for farmers; wheat being sold at two shillings and threepence a bushel, barley for fourteen pence, oats for seven pence, and butter for threepence per pound, cheese for a penny. So that the expense of the labour in many things was more than the increase paid; for, I have heard my father and mother say, many years they have lost fifty pounds a year by renting the estate, though my father was allowed by every one to be as good a husbandman as ever ploughed an acre of ground; and a more industrious couple could never come together; and yet still they had difficulties to go through in the beginning, which they both bore with courage and fortitude.

When the term was out, of the seven years, my mother's father died; and then they took the farm at Tarford, that he had rented, and where I was born in the year 1750. In that farm they did exceedingly well, and my father managed it so well, that he said he should get fifty pounds a year by renting; but as soon as he had broke up the furze, brakes, and the barren ground, and brought it into good pasture, there was a neighbour of my father's who coveted the farm, when he saw to what a flourishing state my father had brought it. This man, whose name was Anley, went to Mr. Brooks, my father's landlord, and asked him, if he did not want money sometimes? He said, yes, he did. He asked if my father kept up his rent close? He said, pretty well; but not always so close as he could wish. Anley answered, if you let his rent go behind, and turn him out, I will pay the rent before it is due, and you may have a twelvemonth's rent before it is due, if you like. Mr. Brooks was pleased with this offer; and as my father had laid out so much money in improving

the farm, thinking he should enjoy the fruits of his labour afterwards, which would have paid him double in a short time; but doing all this, he had not his rent always ready at the time; and Mr. Brooks contrived a way to prevent his paying it, by doing what appeared at first a very kind act. On a market day, as my father was driving a flock of sheep to Exeter market, on purpose to sell them, to pay Mr. Brooks his rent at Midsummer, he overtook him, and asked if he was going to sell his sheep; and whether he would not sell them at a disadvantage at that time? My father said, "I must sell them, sir, to get your honour the rent." He said, "never mind that, I will wait; if it be a bad market, don't sell them." My father thanked him, and said he should not, if it was a very bad market; and finding it was so, he drove the sheep home again, and did not get his rent ready in August. In the midst of the harvest, when my father was reaping, to his astonishment, Mr. Brooks had put two bailiffs into the house, to seize for the half-year's rent; and he did not owe him three quarters till Michaelmas. My mother went to Fair-mile, to Mr. Channon's, to borrow some money; he came immediately, and told Mr. Brooks what an ungrateful, wicked thing he had done, after my father had bestowed so much money in improving his farm, for him to distress him, when he owed him only a half-year's rent, and said, "if you are afraid to trust the farmer, I am not," and paid down the money directly. This cruel conduct of Mr. Brooks provoked my father to very great anger, so that words rose high on both sides; and Mr. Brooks wanted to make a different covenant, which my father said he would never sign; and as many gentlemen went to my father and offered him their farms, and he thought he should get another as good as that was, here

my father's passion got the better of his reason; as he gave warning to quit the farm on the following Lady-day, and left all his labour for an enemy to reap the benefit of it. But here my father saw his folly too late, in giving way to the violence of his passion and anger; for when he went to the gentlemen to apply for the farms, which they had offered him, they applied to Mr. Brooks to inquire his character. Mr. Brooks said he was poor but honest. They said that would not do, if he had not money to make the best of his farm. So, when Lady-day came, he was obliged to sell off part of his stock, and took a small farm at Gettisham, where the ground had been so impoverished for the want of dressing, that the first year they could not make the rent of the place. But all this my father bore with manly courage and fortitude. He was a hard-working, industrious man himself, and had a partner in my mother that joined with him; and all his family he brought up to the same industry.

But now comes the awful scene, when all his courage and fortitude left him, that he said his troubles were greater than he could bear. After living eighteen years in this farm, my mother died, and my sister kept his house. A farmer's son, who lived near my father, paid his addresses to my sister. He was a man of good property; and after keeping company with her for some years, he used every art to seduce her, which she resisted; but by the violence of his conduct, my father was obliged to have recourse to the law; and my sister went down into the west country, to another sister, who was married and settled there; then I went home and kept house for my father. The disappointed malice of the man directly turned against my father, and he sought every way to ruin him. His stock upon his farm died in an extraordinary manner; but I cannot

prove what I have heard, only that his servants said he had brought more guilt upon their conscience, concerning farmer Southcott, than all the sins they ever committed in their lives; and not only in the stock but various other ways; every invention that could be to ruin my father was practised, till my father was brought into great distress, greater than he had any fortitude to bear; for the agonies of his mind were so great, that when he went to bed, meditating upon his sorrows, he would be in such agitation that I have been obliged to set by him hours of a night, reasoning and talking to him, wiping off the perspiration from his face. In this manner he continued, calling to me night after night to give him something, fearing he should be choaked; he said his sorrows were greater than he could bear; and I have seen the sweat running down his face, in a cold winter's night, like a man in the harvest day, that I have stood hours wiping his face. He said all the sorrows and disappointments in life, that he had gone through, now crowded upon his mind; and the loss of his property that he was heir to, now came upon him with a double weight. He lamented for my sister, and for all his children. The scene is too affecting for me to repeat, what I saw in my father, for three months; but I am ordered to bring it forward. When I intreated him not to grieve at the loss of his estates and property, and said, suppose he had never been entitled to any thing; he said, then he should be as other poor men were, nothing to reflect about; but now old age and poverty were come upon him, and he could not forget what he was entitled to. But though I saw all that sorrow with my father, and took so much pains with him, and worked early and late to save the expenses of workmen: for the Lord gave me great courage

and great strength, and great presence of mind, how to act for my father's good; yet in all this, I can safely say, that I rejoiced in my own afflictions: I thought it was good to be afflicted, that my heart might not be carried away by the world; and I trusted in the Lord, that he would protect my father; and bless my endeavours, that he would be able to withstand the malice of his enemies, till his term was out in the farm: as the last year was the bearing year for cyder, and the breaking for crops would be without any expenses. But this my father despaired of seeing; however, I was promised that the Lord would protect us through; and so he did; and by my faith my father rose from his despair.

As to my own sorrows I did not mind, as I reflected upon my early days, how soon I delighted in vanity and dress, more than I saw in others, and was often reproved by my mother; who would speak with a feeling heart, "Joanna, my dear child—

"Wilt thou then thy bright mornings waste,
To trim and make thee fine?
'Twill be but bitterness at last,
If Christ be none of thine.
How frail is beauty, in how short a time
'Twill fade like roses which are past their prime;
So wrinkled age the fairest face will plough,
And cast deep furrows in the smoothest brow.
Where's now the lovely tempting face, alas?
Yourselves will blush to view it in a glass,
Unless adorn'd with beauty in the mind;
And then an interest in thy Saviour find."

In this manner my mother used often to reprove me; but I must say, to my shame, it had only a momentary effect; so deeply was my heart fixed upon the vanity of dress, that I did not care how hard I worked, early and late, so long as I could earn money to get clothes to appear smart in. My father used warmly to re-

prove me, and say he was ashamed to see me, for a farmer's daughter to dress as I did; but all had no effect upon me; my heart was so set upon it, till sorrow broke it off. And when now I reflect back upon my youthful days, I see how flattery hurts the mind; for when I think on my childish days, my heart was set upon serious meditations, and I felt great comfort and pleasure in learning hymns and repeating them to myself; but when I came to the age of fifteen or sixteen, and began to be flattered by the world, I found vanity arise, and I became vain; but this vanity was of a short duration; for every thing I fixed my heart upon I was disappointed in, which made me turn all my thoughts, like my aunt Sarah, whom I have already mentioned; and as I have said of sorrow, it was good for me; so I say of my enemies, it is good for me that my heart has been sorely wounded by the malicious lies and inventions of men, or I might not have been so earnest in my petitions and prayers to the Lord to take the cause into his own hand, to put my enemies to shame and confusion: and therefore I shall conclude with saying—

> "The very thorns that make the traveller bleed
> Are but remembrance to amend our speed,
> Lest too much ease our future joys disband
> And we stop short, short of the promis'd land."

"Now I shall answer thee why I ordered thee to bring the history of thy father's family in a straight line together. The first I shall bring back to the fall, where the two were slain, by the arts of Satan's working. In a spiritual sense they died, as I had pronounced them dead: for this was the pride and rage of hell. Then the ages went on, like thy father's family, not to possess the inheritance I had designed for them; but now see in what manner thy father's land stands. Ye know not whether it

can be regained or not, without diligently searching the wills, and knowing whether the heirship was ever cut off or not. For thou knowest, lands have been got of as long standing as thy father's; and therefore thou canst not tell that thy father's dream may not be yet fulfilled. So let the words appear."

I sealed up my writings the old Christmas day at midnight, 1795. Soon after that my father came to see me. He did not know what I had done, but said he was in hopes he should have his lands, which he was heir to in Hertfordshire, about thirty miles from London; as he said, at midnight, old Christmas day, he thought he was quite awake, when a voice called him aloud, "Southcott! Southcott! thy name must spread far and wide: there is a lady in Hertfordshire, who hath great possessions for thee, and wants thy family to possess it." And so sure was my father that he should get it, that he went to Mr. Putt and asked him if he could direct him how to proceed; but Mr. Putt took no notice of it, only laughed about it to me, and said how old and foolish my father was grown.

"Now leave his wisdom, till thou seest the end:
But all shall find I am thy every friend.
And with thy father's history now go on;
For back to Paradise thou now must come.
Because thou knowest how I have plac'd it there;
With the beginning I shall this compare;
Because the death to both came in one day,
And so the ruin it came on that way.
For Satan's pride did like the other's swell,
To blast their peace and death, thou knowest well,
Was then pronounc'd against them in the fall,
And like the children, now I tell you all,
Men left the whole and ne'er sought out the land;
And so in sorrow every one doth stand.
See how the Jew are scatter'd to this day;
Despise my Gospel; never seek this way
For to find out if they shall stand an heir.
Just like thy father's house do all appear;

Therefore I've so compar'd him with the land;
For like thy father's house all things do stand:
And like thy father's sorrows men go through;
They've lost their rights and that I well do know;
And so in sorrow men are compass'd round;
Just like thy father is your nation found:
One load upon another fast do come,
Till his cold sweats may be in every one,
If that your nation do not now awake;
But if they do, their cause I'll undertake;
Their cause, like thee, I'll surely take in hand.
Remember how thou didst by thy father stand,
To sooth his sorrows, and remove his pain;
Thou gavest him comfort, though his sweats remain'd,
Which thou by tenderness didst wipe away,
And all thy labour is well known to me;
Because one quarter part thou hast not penn'd,
Thy care, thy thought, nor how the thing did end;
To keep thy father till his term was up,
And so thou knowest thy father did not drop,
The way his fears alarm'd him at the first.
But now another way I mean to burst:
The land was lost for all, but promis'd there
That in the end I should it all prepare;
Because the title I would ne'er cut off;
I've made the promise; now I've said enough;
And so the promise I did bid thee claim,
Then all your heirship lands I sure shall gain,
And make the nations down before you fall.
For like thy father I'll my sufferings call:
I was the HEIR that had the right at first,
But could not gain it when the Jews did burst;
Nor was it come to my appointed time;
No: to the woman I shall all resign;
Because to her the promise there was made.
But know, thy father, how his grief was laid;
Revenge and malice did in Drew appear;
His disappointment he could never bear;
And so I say with all the rage of hell,
He sought revenge, because his rage did swell
Against thy father at that very time.
But now of him I bid thee call to mind,
His love to thee at first it did appear;
But thou soon left him; she fell in the snare.
So both together I shall now compare;
Because at first thou surely miss'd that man;
But see the way his malice did come on—
Because a virtuous mind in her was plac'd.
But here's the mystery of the fallen race:

When Satan's arts begin to work them on,
It is to sin, and then their love he turns;
Because he wishes to seek their overthrow.
But now the likeness I to thee shall shew,
How much the likeness is with her and thee:
She with the man in sin could not agree,
Because she judg'd such crimes came all from hell,
Despis'd adultery, thou dost know well,
Which made mankind her virtue to despise;
Thou knowest how many judg'd she did act unwise;
While some did her commend and take her part.
So different passions work'd in every heart,
And her own feelings work'd a different way,
In love and anger did her passions lie.

" So that a likeness there is in you two:
'Twas for adultery, thou well dost know,
The way the malice kindled at the first;
Because in Drew thou know'st that his was lust,
That by the devil it was heated on.
The thing is temporal, unto all 'tis known;
And yet her honour she by many lost,
Despis'd her virtue: know how many boast.
But of thy sister I shall say no more;
For in one likeness you two do appear;
Because the world is so enrag'd with thee;
And so I tell thee 'tis adultery
They'd have thee to commit against my word.
There is one likeness, as I here have said;
For sure a whoring thou must go from me,
If that with man thou ever dost agree
To give consent in any other plan
Than the right way that I did direct thy hand.
For in one likeness both do now appear;
For all inventions men have sure tried here,
As much to rob thee of thy every peace;
For so men's malice daily doth increase,
And all their arts and fury they will try;
I say like Drew you'll find their malice high.
Thou knowest like him men's malice hath begun;
But marvel not if violent men should come
To say, " we'll hold thee to thy every word:"
They'll say thy enemies are on record;
If they should call thee there thou'rt forc'd to stand,
And so that way they may demand thy hand.
Therefore I tell thee, nothing but the law
That I have made will make them silent go.
For now I tell thee, jealousy and fear
Will make them judge thou art an earthly heir

To some inheritance that now is great;
And so this way will many passions heat;
While others strong will judge it from the Lord,
And say, " we see it plain in every word."
And so they'll wish to have thee for a bride,
And say thy hand it cannot be denied.
So much like Drew mankind will now begin,
Had not my wisdom work'd to stop the thing;
Because in disobedience thou must stand,
Thou'st not the power to give up thy hand.
So in thy sister's dangers thou art here,
And in her courage thou must now appear.
And so I tell thee thou wilt sure find men
To act like Drew, if they had room to come;
Therefore I bid thee strongly to forbid,
And say no man on earth thou'lt ever wed,
But only one that I have nam'd to thee;
And all that write forbidden fruit they be;
And those that come to ask before the time,
In disobedience they their hands will find
To be rejected every one the same;
For soon thou'lt find men's hearts to be inflam'd.

" So this I tell thee is much like the Jews:
In disappointed malice they arose;
Forgot their Bibles, how I was to die,
In disappointment did their fury lie,
When, like thy father, I in grief appear'd.
For all thy father's sufferings I have bear'd;
Cold sweats, like his, I surely bore for man;
They took my honour, and despis'd my name:
Night after night thou knowest his grief did burst;
He saw his daughter's sorrows at the first,
And then he saw that vengeance strong did fall;
To seek revenge they'd soon robb'd him of all,
Had he no friend in thee for to stand by,
He had no wife; thy sister she did fly,
Because the other she could never bear
To see him at the time, when she did fear.
What further dangers his revenge might seek;
Thou knowest how soon his promise he did break;
For Satan's working it was surely strong.
But now unto the Jews I'll surely come;
For in like manner some stood then with me,
As with thy father thou remain'dst to be;
Thou sooth'dst his wounds, and of his goods took care,
And in his labour thou didst persevere
With more than nature ever could go through,
Had I not given thee strength the whole to do;

For as thy griefs increas'd, and labour great,
I gave thee strength, and did thy courage heat
With love to God, and surely love to man;
'Twas I that strengthen'd thee for to go on;
And so the wonder in mankind might cease;
I gave thee strength and spirits to increase;
I gave thee wisdom how to lay thy plan
To disappoint the rage and wrath of man;
And so thy foes then fell before thy feet:
And in the end they'll find the mystery great;
Because his sorrows I compar'd to mine.
Call back the likeness, and judge of the time,
What in Gethsemane I felt for man,
When Judas artfully had laid his plan;
And how the women at the cross did weep.
I tell thee, here the parable goes deep;
And deep I tell thee they'll find in the end
Thy tender care is for thy father penn'd,
Which I've compar'd to women at that time.
But now I further on shall tell my mind;
Know of my coming I said so 'twould be,
As thou didst hear the sudden death of he;
And this I told thee would be unaware,
And for surprises thou must now prepare.
But now unto the ending I shall come;
Thou knowest I've said the HEIRSHIP is unknown,
As in this manner every thing is hid;
But he's the HEIR, as thou before hast said,
That died in sorrow, poverty, and woe,
And to assist him thou didst often go;
And so thou saw'st him in his dying bed,
And saw the agonies wherein he laid,
Surrounded with sorrow, poverty, and woe;
But know I told thee, when the cock did crow,
That thou should'st mark his sleeping at the time,
And then thou knowest thou heard'st the rustling wind,
Like clashing swords then sounding in the air—
'Twas but a shadow what had pass'd before.
When I in grief gave up my life for man,
Judge thou the shock of nature then did come;
Judge thou the clashing in the air must be
When I resign'd my life, mankind to free;
For why 'twas darkness there's no man doth know,
Nor how the swords do by contention go;
Invisible is all conceal'd from man;
And yet from earth you may discern the plan,
Because thy thoughts I've surely work'd them right,
The way thou'st plac'd mankind before thy sight;

Angels and devils thou judgest both in man—
So great a difference thou dost in them discern;
And yet a difference thou dost easy see;
Some act like men, like men they surely be.

" And now I tell thee that thy thoughts are true;
And now I'll bring it plainer to thy view:
Because in many Satan forms a part,
By the strong influence gaining on the heart;
Then in his form such men do sure appear;
What shocking crimes of men thou dost often hear;
Worse than the devil thou judgest them to be;
And yet their form did surely come from he.
This I've explain'd to shew mankind what form
I've said of thee I to mankind am known—
Thy form of spirit, and thy form of love;
I form'd thy heart to look to heaven above,
In every sorrow thou hadst to pass through;
I form'd thy heart, to bid the world adieu;
I form'd thee like thy friend that's gone before,
To be like Sarah thou hast mention'd here;
And she'd a heart to be form'd for above,
And so in her I form'd my perfect love;
And all will find I form'd it so in thee,
As thy delight from nature all might see
Was form'd for pleasure thou say'st at the first;
Because in vanity thy mind was plac'd;
And had I left thee to thy every will,
I know thy lovers how they soon would fill
Thy heart with anguish, to become a bride,
And thou would'st judge it could not be denied;
And so like others thou would'st still went on
In the same vanity that thou'st begun,
Had I not form'd thy heart a different way.
Now from thy pondering thoughts I this shall say;
Because that now I'll bring it round to man,
The way thy family at first began.
It was by pride that scatter'd so the whole,
That all seem'd lost, the heir there's none can tell;
And in thy heart thy pondering thoughts I see—
Could thy grandfather come and visit thee,
And see the great that he so much did prize
Act with such scorn, thou'st think he'd grow more wise;
Because his grandchild's so despised here
By these great men, that he before declar'd
His daughter's union must with them take place.
But let him see how pride doth men disgrace,
From every feeling of humanity.
'Tis in the humble minds, thou now wilt see,

The noblest virtue will now arise to shine.
The man that broke his heart, I'll tell my mind,
Would surely act for thee a different way.—
And now, O England, hear what I do say:
I've brought this history out before you all,
That I have mention'd, now to prove the fall
Stands in like manner; you may it regain.
Weigh deep the parable, ye sons of men,
And so the HEIR you may see at the last,
When further wonders to mankind do burst.
" But now thy sister's words I'll answer here
She said that pride in all did so appear
Throughout the family for to be so great;
Therefore she knew the Lord would never stoop
To dust and ashes, where the pride did swell.
Trace back the family: she did know well
That all was great, and so stood to this day.
'Twas but thy mother's side, thy sister says
That she could judge if blessings came from heaven;
But from thy father's side could ne'er be given.
But let them see the pride I brought it low.
That to mankind I may my goodness shew;
If pride comes down I'll surely raise them high;
And let them judge it by the end of thee,
And with thy sister's words I'll make an end."

When I told my sister of my visitation, and that I had prophecies given me of what was coming upon the earth, she said she did not believe it; and if prophecies were to be given, the Lord would not condescend to visit any one of our family; for there was too much pride; as all the Southcott's were proud; and though we were come to nothing, still we were a proud, empty family. And that I'll grant is true: a bottle filled with wine wants no more, but an empty bottle wants to be filled. I asked her, why she was so proud herself then? She said she was always at war in her own heart, but she could not conquer her pride; and therefore she was in the family from the father's side.

I shall make a few remarks on myself, from my sister's words, saying she was at war with her own heart; and I may say the same. I never could conquer my own heart myself; for this war will

ever continue, till we come out of ourselves, and come to the scripture rule, to cast away every weight, and the sin that most easily besets us. And my besetting sin was a resenting spirit; as my mother used to tell me I had a proud heart to be humbled, and a hard heart to be softened, on account of my resenting spirit, which I never could conquer by nature, as my feelings were tender and quick. But since the visitation of the Lord to me, I have observed his directions have been given to make me act contrary to my own will, and to conquer that besetting sin in me, by the ways the Lord hath directed me; which have been contrary to what I could do by nature, and contrary to any wisdom of my own. Therefore I see the wisdom of the words spoken to me, that we must come more out of ourselves, and live wholly dependent upon the Lord; if we wish for everlasting happiness, we must trust his wisdom, and not our own. I have been often stumbled in the Lord's directions to me, in ordering me to write to the ministers, as they did not regard the letters when sent to them: it appeared contrary to my wisdom; but now I see my own want of judgment, and the wisdom of the Lord in all his directions, so that I can say with Dr. Watts—

" God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.
Deep in unfathomable mines
Of never-failing skill
He treasures up his bright designs,
And works his sovereign will.
Blind unbelief is sure to err,
And scan his work in vain;
God is his own interpreter,
And he will make it plain."

The following Texts of Scripture I am ordered to bring forward, which stand for the end.

Isaiah xxxi. 4.—"For thus hath the Lord spoken unto me, like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voices, nor abase himself for the noise of them: so shall the Lord of hosts come down to fight for mount Zion, and for the hill thereof."

Chapter xxx. 26.—"Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound."

Chapter xxxiii. 10, 22.—"Now will I arise, saith the Lord: now will I be exalted, now will I lift up myself. For the Lord is our judge, the Lord is our lawgiver, the Lord is our king, he will save us."

Chapter xxxiv. 16.—"Seek ye out of the book of the Lord, and read: not one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them."

Chapter xxxv.—To be marked throughout.

Chapter xxxviii. 7, 8.—"This shall be a sign unto thee from the Lord, that the Lord will do this thing that he hath spoken: Behold I will bring again the shadow of the degrees which is gone down in the sun-dial of Ahaz ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down."

Chapter lxii. 10, 11. "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the ends of the world, Say ye to the daughter of Zion, Behold, thy Salvation cometh; behold, his reward is with him, and his work before him."

Chapter lx. 1, 2. "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall shine upon thee, and his glory shall be seen upon thee."

Chapter lvi. 1, 2. "Thus saith the Lord, keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. But blessed is the man that doeth this, and the son of man that layeth hold on it."

Chapter lii. 8. "Thy watchmen shall lift up the voice, with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion."

Chapter xlix. 1—5. "Listen, O isles, unto me, and hearken ye people from far, The Lord hath called me from the womb, and from the bowels of my mother hath he made mention of my name. He hath made my mouth like a sharp sword, in the shadow of his hand hath he hid me, and made me a polished shaft, in his quiver hath he hid me. And said unto me, thou art my servant, O Israel, in whom I will be glorified. Then I said, I have laboured in vain, I have spent my strength for nought and in vain, yet surely my judgment is with the Lord, and my work with my God. And now saith the Lord, who formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength."

Chapter xl. 4, 5. "Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."

Chapter xi. 12. "And he shall set up an en-

sign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

Micah v. 3, 4. "Therefore will he give them up until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel. And he stand and feed in the strength of the Lord."

"I shall answer thee from these Texts of Scripture, which I have ordered thee to place together, that they may understand what was my office, when I became flesh and dwelt with men, to take man's nature upon me, and to die for the transgression of the fall, that I might destroy the works of the devil. But all these offices, which I have mentioned here, that men say allude to Christ, I tell thee *in Spirit they do;* but, *I must gain instruments, to work in, and to work by,* as I have gained an instrument in thee. Do men simply suppose I shall come down from heaven, as a man, to fulfil these types that are here mentioned? I tell thee, no: it is in man that the sign must be set. And let them see how the Jews are given up till all these signs appear together. But, *now is the time that the Jews will be awakened, and the nations will begin to be awakened,* till my name shall be great to the ends of the earth; because men will say, it is the Lord's doing, and marvellous in their eyes. For however I work in instruments, to make them commanders, as a king makes his subjects to fight his battle for him; yet know, if the commanders and soldiers gain the day, whom the king sends out to fight for him, then the victory is got for the king; because they have fought under his banner; and perfectly so I tell thee of mine. Men have seen their bibles as the believers have seen thy writings, without understanding what they read. Let them observe this chapter

— "Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off. I will execute vengeance in anger and fury upon the heathens, such as they have not heard." Let them look back to the destruction of Jerusalem, and then see if I called the Jews these heathens that are here spoken of, in the end. No: I said I came to my own, and my own received me not.

"And now come to *Isaiah* xi. 1. "And there shall come forth a rod out of the stem of Jesse, and the branch shall grow out of his roots. Let men see what is to follow, when these shadows appear to bring all to the substance. But how would mankind know that the end was at hand, if I had not placed these landmarks for men to walk by, that when ye see they are all brought round together, that it is I the Lord working in the Spirit by instruments to fulfil them? But now I ask thee concerning thyself: suppose men should judge thy writings to be all brought round by thy wisdom, by thy knowledge, and by thy invention; what honour would it be to thee? In thy heart thou answerest, none: because thou hast said, it was in the name of the Lord. Then know if they do not give unto the Lord that honour and glory due unto his name, then they rob me of my honour, and rob thee of thy simplicity and innocence; for thou knowest, without me thou canst do nothing; neither dost thou know any thing. And therefore, let no one marvel that I was silent when the believers expected I should constantly have given thee communications concerning Buonaparte, and how the wars would go on. Therefore I left thee to thyself for so long a time, that they may see there was no knowledge in thee, and I left thee till I saw that thou didst begin to

grow jealous in thy heart, whether there was a God in that power as is mentioned in the scriptures; and as I have revealed to thee this, thou didst grow jealous of; because my absence had been so long, without feeling the powerful visitation of my Spirit; and taking my wisdom and power in question, it sunk thy spirits low; and then know, in a powerful manner came my visitation to thee, to shew thee there was a God in wisdom and power, to fulfil the words I have spoken, and to raise thee up in that strength of faith, that will remove mountains from thee. For thou hast seen nothing yet but by an eye of faith, all as shadows without substance; but thou sayest in thy heart, all is so strongly implanted in thy mind and heart, that I shall fulfil what I have said to thee, that it cannot be a shadow; but when thou seest the substance appear, and all fulfilled according to my promises; then thou wilt say, "I now see face to face what I saw before but through a glass darkly: I knew but in part; I saw but in part; but when that which is perfect is come, then that which is in part shall be done away: when I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away all childish things: for now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even also as I am known: and now abideth faith, hope, and charity, these three; but the greatest of these is charity." And it is charity that hath led thee on in bye paths, to make crooked paths straight before them; and in foolish things to make men wise; which those who boast of their wisdom would never be led as thou hast been led; because they would not judge it was the wisdom of God, by foolishness to confound the wisdom of man; and by weakness to confound the strength of man.

Here I shall leave thee to bring forward the other scripture that I have told thee."

Proverbs i. 24—30. "Because I have called, and ye refused, I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity, I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not chuse the fear of the Lord. They would none of my counsel: they despised all my reproofs."

"Because I have called, and no one answered, now they shall call, and I will not answer, any other way than I have directed thee. Know the pains thou hast taken, and the pains thy friends have taken, to call forward the ministers; but all refused; and the letters were returned with contempt. Know the language that was written back: I tell thee, from such men, Satan formeth a part of their hearts; and in Satan's form men would come to thee now, when this book goeth out in the world, if I were not to lay my strict command to thee, that when this book is finished and gone to the press, thou must refuse seeing any man, to converse with; even thine own friends. No man must have permission to come to thee, unless it be him whom thou hast chused for thy judge, or any of the Bishops: for, as they are empowered in church and state, they may judge it prudent to know some particulars of thy assurance, that thy visitation is from the Lord, to be clear in what they are doing, before they call their clergy together. For thou wilt surely find the Centurion amongst the Bishops. There-

fore, if any call upon thee, thou shalt not refuse seeing them: but they can bring no ministers with them, but Pomeroy. For, was I to permit thee to see one that is not named to have permission, then all would say the same, that they might be permitted; and therefore, to guard thee from all dangers, I must here condemn the innocent with the guilty, and the just with the unjust, all alike as forbidden fruit to thee; and thou standest as forbidden fruit to them, before they have agreed together to call thee forward, in the manner I have directed; and then thou shalt appear, to answer for thyself before them all. And if they be willing and obedient, they shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it.

"Thou must forbid any letter being sent to thee: for this is my strict command; neither by letter, or person, shalt thou correspond with any man, but in the manner I have directed. And should letters be sent to the house for thee, my strict command to Townley and Underwood is, that they never read them or mention them to thee; neither shall they return an answer to any letters that are sent on thy account. For, now I have placed the sword both ways, to guide and guard thee, till I give thee into the hands of him who I know will protect thee safely, when empowered so to do."

The contents of this Book taken from Joanna Southcott's mouth, by me,

ANN UNDERWOOD.

Witness, JANE TOWNLEY.

October 11, 1813.

Printed by W. Marchant, Ingram-Court, Fenchurch-Street, London.

THE

THIRD BOOK

OF

WONDERS,

ANNOUNCING THE COMING OF

SHILOH;

WITH A

CALL TO THE HEBREWS,

From *Isaiah* xi.

" And there shall come forth a ROD out of the STEM of JESSE, and a BRANCH shall grow out of his ROOTS."

Revelation xxii. 16, 17.

" I am the ROOT and the OFFSPRING of DAVID, and the bright and morning STAR."

Here is a call to the Jews, to answer, how they will expect the Branch, without the Root, whom they cut off, and set at nought.

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1814.

ENTERED AT STATIONERS' HALL.

I SHALL begin my address to the JEWS from Jacob's dying words.

Genesis xlix. 10, 11, 22, 23, 24, 25, 26.—"The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come, and unto him shall the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine: he washed his garments in wine, and his clothes in the blood of grapes. His eyes shall be red with wine, and his teeth white with milk. Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall. The archers have sorely grieved him, and shot at him, and hated him. But his bow abode in strength, and the arms of his hands were made strong, by the hands of the mighty God of Jacob: from thence is the shepherd, the stone of Israel. Even by the God of thy father, who shall help thee, and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb. The blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separated from his brethren."

Now, earth, earth, hear the Lord's controversy with his people: now bring forth your arguments, and shew your strong reasons, how you will prove the Prophets without the Gospel, or the Gospel without the Prophets. Come to the Psalms.

Psalm lxviii. 18.—"Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious

also, that the Lord God might dwell among them. *Psalm* cx. 1, 2.—"The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies."

The ANSWER *of the* SPIRIT.

"And now I shall set this Sign to the JEWS, whereby they shall know whether my Gospel is true or not. For, like Joseph, was my life sought by them, and, like Joseph, I was separated from them; but now, like Joseph, will I make myself known unto them, by signs and wonders that I shall set before them. This year, in the sixty-fifth year of thy age, thou shalt have a SON, by the power of the MOST HIGH, which if they receive as their Prophet, Priest, and King, then I will restore them to their own land, and cast out the heathens for their sakes, as I cast out them when they cast out me, by rejecting me as their Saviour, Prince, and King, for which I said I was born, but not at that time to establish my kingdom. Know, I was then despised and rejected of men, according to the words of the Prophet: for who can declare my generation? But now let them answer the Prophets, how they can prove them true, without my first coming to take man's nature upon ME, in the virgin's womb, and to die for the transgression of man, by the enmity that was kindled against ME? And, when the end cometh, for ME to fulfil Jacob's dying words, then, in like manner, it is by the power of my Spirit, the power of my strength, *that a* SECOND SON *must be born, like the first*; that is, of God, and not of man. And now come to the second Psalm.

"I will declare the decree: the Lord hath said unto me, thou art my Son, this day have I begotten thee. Ask ME, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little: blessed are all they that put their trust in him."

"And this year have I declared unto thee, that my SON shall be born, from the power of the FATHER, who was despised and rejected of men, who was led as a lamb to the slaughter, and as a sheep before his shearer was dumb. Know what I said in my Gospel.

John x. 15, 16, 17.—"As the Father knoweth ME, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth my Father love ME, because I lay down my life, that I might take it again."

"But how can I take it again, *without coming in Spirit, as a* FATHER, *to take it in a* SON? Know, as a SON I came at first; but, as a BRIDEGROOM I said I should come at last; then know, as a king brings in his heir to his crown, by the bride, so shall I bring in my HEIR to my KINGDOM that I died to redeem. And now let the Jews awake, as men out of sleep, and let them see their Prophets clear, and let them see the Psalms clear; then they will see I must first come to have my enemies, as spoken in the Psalms; and, after that, to

ascend on high, to receive gifts for men; yea, even for the rebellious Jews, that the Lord God might dwell among them. But how is the Lord God to dwell amongst them, if I do not create a Son, by the same power I came amongst them? And to prove my power, that it is of God, and not of man, it must be made known unto all men whomsoever that read this book of thine, that no man hath been in thy presence, or put a foot in the room where I have confined thee, since the time I ordered thy confinement, which time was October 11, 1813. And thou must let it be known to the world, that thou canst say with Agur:—*Proverbs*, xxx 18, 19. "There be three things which are too wonderful for me, yea, four which I know not."—

And this I can take my solemn oath to, that I never had knowledge of man in my life. So that, if the words of the Spirit are fulfilled in me, this year, to have a Son, it is by the power of the Lord, and not of man: and this sign is set, to prove the truth of the Gospel; or to prove that the Gospel is not true. For this I am answered, if the visitation of the Lord to me now does not produce a Son, this year; then Jesus Christ was not the Son of God, born in the manner spoken by the Virgin Mary; but if I have a Son, this year; then, in like manner our Saviour was born. And now they must look on him whom they have pierced, and believe in the THREE-ONE-GOD, Father, Son, and Holy Ghost.

"Now I tell thee, it is for their sakes, and to restore them to their kingdom, that I shall give power to the SON to destroy the heathen, to bring in mine inheritance, to call my sons from afar, and my daughters from the ends of the earth. For now shall I say to the south, give up; and to the north, keep not back: for now

I will say, as I said in my Gospel, he that honoureth the Son, honoureth the Father also.

John x. 30, 35, 36, 37, 38.—"I and my Father are one. If he called them gods, unto whom the word of God came, and the scriptures cannot be broken; say ye of him whom the Father hath sanctified, and sent into the world, thou blasphemest; because I said, I am the Son of God. If I do not the works of my Father, believe ME not. But if I do, though ye believe not ME, believe the works: that ye may know and believe that the Father is in ME, and I in him."

John xviii. 33, 34, 35, 36, 37.—"Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, sayest thou this thing of thyself, or did others tell it thee of ME? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: What hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate, therefore, said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into thee world."

"Now come to the Prophet: *Micah* v. 1, 2, 3, 4.—"Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek. But thou Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall HE come forth unto ME, that is to be ruler in Israel: whose goings forth have been from of old, from everlasting.

Therefore will he give them up until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel. And he shall stand and feed in the strength of the Lord. in the majesty of the name of the Lord his God, and they shall abide: for now shall HE be great unto the ends of the earth."

"Now open your eyes, ye blind, and unstop your ears, ye deaf, that in hearing ye may hear, and in seeing ye may perceive in what manner the Prophet spoke of my first coming—"They shall smite the judge of Israel with a rod upon the cheek." Here let them compare this with my Gospel, how I came, and what I came for—to be the ruler of Israel—and be rejected. Therefore I said in my Gospel, I had power to lay down my life, and power to take it up again: but, as they rejected ME, I rejected them; I gave them up without a king; I gave them up without a prince; I gave them up without power as a nation, but scattered them in all nations, as I told them. But now is the time that she that travaileth shall bring forth a Son, that I said should be revealed. Let them not say, she that travaileth to bring forth, alludes to my birth, in the second verse:—no; from my birth came my death; then I gave them up: I was not great to the ends of the earth; neither did I execute vengeance in anger and fury upon the heathens: No; I gave up them that gave up ME, to the fury of the heathens, and to them that called not upon my name. But now is the time that I shall fulfil the words I said to Pilate, and the words that Pilate wrote upon my cross—"Jesus of Nazareth, King of the Jews." But, as they rejected ME as being King, when I came as a Son; *then let them receive the* SON *that now comes in the*

name of the FATHER; then let them own the truth of my words, that they have seen the SON and the FATHER also; because the Son is in the Father, and the Father in the Son; then if they worship the Son they must worship the Father also. And let them look to their Prophets, then they will see that they prophesied of ME two ways; to come as a sufferer, and to come as a conqueror: first to die for men, to redeem them from the fall; and next to come as a prince and saviour, to reign in the kingdom I died to redeem. And now I tell them, it is not all the power in the world, nor all the nations upon earth, shall ever establish the Jews upon the throne of Jerusalem, to be a peaceable and happy nation, *if they will not receive the* SON, *that I have told thee shall be born this year, to be the* KING *over them.* Therefore, let them not look to the great men amongst them, or to their rabbies, their priests, or their rulers, to think that their King shall come from them, when their great men amongst them sought my life, and the meanness of my birth was then despised. But know what I said in my Gospel: Before honour cometh humility; therefore let them not despise the day of small things; if they wish to come to great things, they must not despise the meanness of the Child's birth, to say, thou art not grand enough for them; but let them look to the marvellous manner the way I have placed the Sign before them; let them look to thy age, and the manner I have confined thee from any man coming into thy presence; and to prevent men's saying, a man might come in women's apparel, I have also forbidden all thy female friends to come into thy presence likewise. Therefore, I have ordered it in such manner as it is impossible for deceit to be practised.

"Now come to the Prophet: *Isaiah* lxvi. 6, 7, 8. "A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompense to his enemies. Before she travailed, she brought forth; before her pain came, she was delivered of a man-child. Who hath heard such a thing? Who hath seen such a thing? Shall the earth be made to bring forth in one day, or shall a nation be born at once?"

"Yes; I tell thee, *this is the* NATION *of the* JEWS; and the CHILD that is to lead them they will find is born in a day they little think of, and in an hour unaware, before this year hath got an end. For now shall I create all things new: the new heavens, and new earth, wherein dwelleth righteousness: for now I shall come to the professors of my Gospel, whom I have told thee are as blind as the Jews: can they say that this chapter was fulfilled in the days of my flesh? When I was born, will they say, that I was the MAN-CHILD, that then brought in the great deliverance? Did I not say through my Gospel, that I should come again as a Bridegroom? Did I not tell my disciples I had many things to say unto them, that they could not bear, but what was hidden should be made known, what was concealed should be revealed, and that the Son of Man should be revealed in a day they little thought of? But I was revealed to them *then*, and was in person with them; but I told them I should come again, and should scarce find faith on the earth, because my Gospel was not understood, in what manner I should visit by the Spirit.—

"And now come to the words of the Prophet: *Isaiah* lii. 14, 15.—"As many were astonished at thee; (his visage was so marred more than any man, and his form more than the sons of men)

so shall he sprinkle many nations, the kings shall shut their mouths at him; for that which had not been told them, shall they see; and that which they had not heard, shall they consider."

"Now come to the Gospel: did the kings shut their mouths at ME, when I became flesh and dwelt with men? or did I then make known in what manner the Comforter should come to abide with you for ever? or in what manner the Spirit of Truth should be sent to guide you into all truths? did I explain my meaning—at my second coming, should I find faith on the earth? Neither did I explain the parables that I likened the kingdom of heaven to—the coming of the Bridegroom; and he that hath the Bride is the Bridegroom. Then, to prove my words true, that my second coming is as a Bridegroom, there must be a Bride prepared, to fulfil my sayings, and the visions of John.

Revelations xii. 1, 2. "And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child, cried, travailing in birth, and pained to be delivered." *Chapter* xix. 7. "Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come, and his wife hath made herself ready."

"Being clothed with the SUN is the Sun of Righteousness, to arise with healing in his wings, *to heal the* WOMAN *of the* FALL; but how could it be said, the Bride, the Lamb's wife, without a spiritual visitation, to prove that as the BRIDEGROOM I meant to come in Spirit, to visit like a Bridegroom, and make myself known?"

"Now come to *Isaiah* liii. 8, 10, 11, 12.—"He was taken from prison, and from judgment: and who shall declare his generation? for he was

cut off out of the land of the living: for the transgression of my people was he stricken. Yet it pleased the Lord to bruise him, he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many: for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong."

Genesis vi. 3.—" And the Lord said, My Spirit shall not always strive with man."

" The Spirit and the Soul have one meaning; and, therefore, it is by the SPIRIT that the SEED here mentioned must appear, to fulfil the words of the prophet. But no man, by learning, can explain the meaning of the prophet's words.—Were my days then prolonged? Had I any portion of the great divided with me? Did I divide the spoil with the strong? No: I was brought as a lamb to the slaughter, and as a sheep before the shearer was dumb. But this was the day of vengeance I had in my heart, to come again, in power and great glory, to destroy the works of the devil.

" I shall explain to thee the meaning of the words—" When thou shalt make his SOUL *an offering for sin.*" When I was put to death, it was the BODY that I said I laid down, and should take it up again, and it was in the BODY that I was crucified. But now come to the SOUL, that I have told thee the SPIRIT has the same meaning with: and here is the offering made for sin, when I condescend to visit by my Spirit in manner like a bridegroom, to bring in my HEIRS to the KINGDOM. Then must men be made JOINT-HEIRS with ME: for as I came first to bear the

transgression of man, and was cut off by the fury of the devil working in men; so when I come to cast out the adversary that betrayed the woman, it is in SPIRIT that I must make my SOUL an offering for sin, to bring in my heirs to the kingdom: and therefore I said, *the kingdom of heaven is within you:* and to prove the truth of my words, a SECOND BIRTH must appear. Know what I said to Nicodemus." *John* iii, 3—7. "Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born again? Jesus answered, Verily, verily I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. Marvel not that I say unto thee, ye must be born again."

"Had my sayings been understood, that a SECOND CHILD should be born of my Spirit, then impostors would have arisen; neither could I have asked Nicodemus how he, being a master of Israel, knew not these things. He could have no knowledge from my Gospel: I spoke concerning the Prophets, that he might understand how I came first to die for man; but to fulfil them in the end, it is in Spirit that the spiritual child must be born again. These things stand on record, but not understood by man.

Isaiah, liv. 5, 6.—"For thy Maker is thine Husband (the Lord of Hosts is his name) and thy Redeemer the Holy One of Israel, the God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and

grieved in spirit, and a wife of youth, when thou wast refused, saith thy God."

"Then come the great blessings to her children, because they will be taught of the Lord, and their righteousness is of ME, saith the Lord; but how can men prove that this chapter was ever fulfilled? Where is the nation, where is the people, that can prove that all their children were taught of the Lord, and that great hath been the peace upon the earth? These things were never fulfilled; and, therefore, the professors of religion's saying all is finished, is but adding fuel to the fire, to strengthen the hands of the deists and atheists.

"Now come to the lxii. *chapter*. "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. The Gentiles shall see thy righteousness, and all the kings thy glory."

"But where is the man who can answer these words, that they were fulfilled when I became flesh and dwelt with men? Instead of righteousness being established, and salvation as a lamp that burneth, destruction followed Jerusalem; instead of peace, wars and tumults; instead of all the kings seeing my glory, or the glory brought to my people, they saw ME put to a shameful death, the Jews scattered in all nations, and my disciples put to death, that bore testimony of ME. So that the words of the Prophet were not then fulfilled.

"But now mark the words that follow: "Thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.

Thou shalt no more be termed, Forsaken; neither shall thy land any more be termed, Desolate. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."

"Here let them see in what likeness of marriage this is compared to, when this righteousness is to be established in the earth. Let men compare this with the Revelation and with the chapter I have mentioned before; then they must see the new name that must be given in the end, when I come as a bridegroom, to fulfil the words of the Prophet; then shall I set up the watchmen upon the walls of Jerusalem, which shall never hold their peace day nor night; for they that make mention of the Lord must not keep silence. Therefore it is written, give him no rest, till he hath established, and till he make Jerusalem a praise in the earth. The Lord hath sworn by his right hand and by the arm of his strength: and now they shall all find that the arm of my strength is come, and my work is before ME: the Lord hath proclaimed unto the ends of the world, say ye to the Daughter of Zion, behold, thy salvation cometh; behold, his reward is with him, and his work is before him. But this no man can prove was ever yet accomplished: but, let them see, it is compared to marriage, when I return to my people."

Revelation, xxi. 2, 3. "And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

" The new Jerusalem, coming down from heaven, meaneth where the visitation is made known: it does not mean Jerusalem where it stood, that this warning must be given, that these watchmen must be placed; but their petitions must be, to make the new Jerusalem to be a praise in the whole earth, and to awake the Jews.

" Now come to *Isaiah* xi. " And there shall come forth a ROD out of the STEM of Jesse, and a BRANCH shall grow out of his roots. And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord."

Revelation xxii. 16, 17. " I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the ROOT and the OFFSPRING of David, and the bright and morning STAR. And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst, come: and whosoever will, let him take the water of life freely."

" Now I ask mankind how the BRANCH is to grow out of the ROOT, without the Spirit and the Bride? For, when this BRANCH appeareth, then let them see, peace and righteousness are to follow: " The wolf also shall dwell with the lamb, and the leopard shall lay down with the kid, and a little child shall lead them: they shall not hurt, nor destroy, in all my holy mountain." Here, if men understood the prophets aright, they would see that a SECOND CHILD must be born, of the power and the Spirit of the Lord; and the Spirit of the Lord shall rest upon him. This must be fulfilled, before the words of the Prophets can take place; and this is my meaning in thy writings.

Strange Effects of Faith, page 51.

" But now my flock I'll lead them by a CHILD,
Till all like lambs are brought into the fold,
And then my kingdom shall begin to reign;
But deeper mysteries I shall soon explain."

Page 112.

" The Prophet's word is on record—
A CHILD should lead you all;
What answer now from you I've got?
You mind it not at all."

" But thus thou judgedst that I had compared *thee* to a *child* for wisdom; and therefore, they must become as little children in wisdom. Now I shall explain to thee the meaning: know it is said—A little child shall lead them: the sucking child; and the weaned child. It is not for men to suppose that the child will be born with wisdom and understanding, with power and strength, to lead the people. No: the meaning of the words is—when the CHILD is born, men will see their bibles clear; men will see the days of their visitation clear; so that the knowledge of the Lord, that was concealed from man, to prevent impostors from arising, will then be made known over the whole earth. But had this been understood by men of learning, to see that a BRANCH must come from the ROOT, to stand as an ensign of the people, thousands of impostors would have arisen, to have said that they were visited like the Virgin Mary; and so the child would have appeared, in arts, by an impostor and a harlot, that might have been believed at first; but seeing no likeness of the chapter fulfilled after the birth of the child; then men would have grown jealous of the truth when the true child was born; and therefore I have worked it round this way, to conceal from

the knowledge of men that a SECOND CHILD must be born, in a likeness of the FIRST: and this the JEWS are waiting for. But know how many men have placed this chapter to theirselves, without observing in what manner it is spoken, that "a branch shall grow out of his roots; and the Spirit of the Lord shall rest upon him." Now let men of learning answer, how they will prove the Prophet's words true, without the SECOND being like the FIRST? And therefore, the knowledge of the CHILD must come to the WOMAN; and her visitation must be made known, to prove that the CHILD is not from MAN, but from the power of the LORD: then they may set up "the ENSIGN of the PEOPLE: to it shall the Gentiles seek; and his rest shall be glorious." Now remember the words I said to thee in 1794.—*First Book of Sealed Prophecies, page* 82.

"Yet in it thou the Prophetess dost see;
As it was in fore times now shall surely be;
I have said already thou shalt have a SON;
Ere he can speak all this shall sure be done:
Great peace in England after that shall be,
Because the remnant will believe in ME.—
'Tis the last plague that ever shall come here,
Before the Bridegroom doth to all appear."

I left out the two lines of having the *Son*, as I did not understand it. The meaning of the Bridegroom's appearing to all is, when the Lord cometh in might, majesty, and glory, to destroy the power of Satan, and make a full end of sin; but this will be a happy land before that takes place. For men must see from *Isaiah* xi. what followeth the birth of the child.

Verse 11. "And it shall come to pass in that day, that the Lord shall set his hand again the second time, to recover the remnant of his people which shall be left, from Assyria, and from

Egypt, and from Pathros."—"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

"Now come to my Gospel: there was part of the Jews that believed in my first coming, that I was the MESSIAH, spoken of, to come and die for the transgression of man; and they believed in my coming again; but did not understand in what manner I must visit by my Spirit, to have the SECOND CHILD born, *whose rest shall be glorious.* And *this* is the CHILD the Jews are waiting for, the remnant that stand out in unbelief. And now the Jews will be awakened; and the hearts of the Arians will shake, when they begin to see my Gospel clear, and compare it with the words of the Prophet: and therefore I said in my Gospel, he that believed in ME should be saved; but he that believed not should be damned: which meaneth, destruction should come upon them. But do men simply suppose that all the Jews are gone to hell, that stood out in unbelief ever since my coming in the flesh? I tell thee, no: those that were good men have not been lost; because they have been looking for the CHILD to come in power and great glory, to have the government on his shoulder, to be the mighty Counsellor, and the Prince of Peace. And this they knew was not established, when I came. Now look to *Isaiah* ix. what confusion is spoken of in the chapter.

Verses 3–6.—"Thou hast multiplied the nation, and not increased the joy: they joy before thee, according to the joy in harvest, and as men rejoice, when they divide the spoil. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressors,

as in the day of Midian. For every battle of the warrior is with confusion, noise, and garments rolled in blood; but this shall be with burning and fuel of fire. For unto us a Child is born, unto us a Son is given, and the government shall be upon his shoulder: and his name shall be called, Wonderful Counsellor, the mighty God, the everlasting Father, the Prince of Peace."

"Now let the Jews answer, how the words of the prophet could be fulfilled, in this chapter, if the Prince of Peace had been then established? Then I must have increased their joy, like the joy of harvest; and had no garments rolled in blood, no burning or fuel of fire, either against ME, or I against them. If the peace had been then established, how could it be said by the Prophet, "For all this his anger is not turned away, but his hand is stretched out still; for the people turned not unto him that smote them; neither do they seek the Lord of hosts." Now let the eyes of men's understanding be opened, and they would clearly see, from this chapter, that the SON would be rejected when it was first born amongst mankind; that the leaders of the people would make them to err; and they kindled the wrath of the Lord against them; but when the eyes of their understanding be opened to see the Psalms and the Prophets, and to see that no blessings followed this FIRST BIRTH unto the Jews as a nation; because it is written, "The Lord will cut off from Israel head and tail, branch and rush, in one day. The ancient and the honourable, he is the head; the prophet that telleth lies, he is the tail." Therefore the Lord would have no pleasure in them. And this followed after the birth of the CHILD. Then now let them look to my Gospel, and what I said to my Disciples.

John xvi. 7, 8. "Nevertheless, I tell you the truth; it is expedient for you that I go away: for, if I go not away, the Comforter will not come unto you; but, if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment."

"Now I shall explain the meaning of my words: the COMFORTER, that I said should come, was the Prince of Peace; therefore I said, he should glorify ME; for he shall receive of mine, and shall shew it unto you. Now when men see my Gospel clear, and understand the meaning of *another* COMFORTER, that should abide for ever; and understand from the Prophets, that in love to men, and to free them from the transgressions of the fall, I must take man's nature upon ME, to die for their transgression, before I can come in power and great glory, to cut off the adversary, that betrayed the woman; therefore I said, if I was lifted up, the prince of this world should be cast out: for I should draw all men to ME. And now I will tell thee how I will draw all men unto ME: when the PRINCE of PEACE is come, to bring all things to their remembrance, from the foundation of the world, then they will see, it was the EVERLASTING FATHER, the MIGHTY COUNSELLOR, *that first shewed his love, to die for man, to have the government all his own; and then to send the* SON, *proceeding from the* FATHER, *to establish the kingdom in peace;* then, of the increase of his government and peace there will be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever: the zeal of the Lord of hosts will perform this. And now is the time that I shall

perform this; and therefore I told thee, in ninety-four—

> Of FRANCE, and SPAIN, and every distant coast
> I'd save a remnant; but one nation lost—

And that should be for the sake of the JEWS, that I should destroy the nation that had their possession; for I said I gave it to the heathens, and they that called not upon my name; therefore it is said, in the second *Psalm*, "Ask of ME, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. And this I shall do for the sake of the Jews, to make them a nation, that are now scattered and have no country, if they now awaken, from the sign I have set before them. Because this calling is to the JEWS, that have no prince, nor king, over them: but now I shall send them a Prince and a Saviour; which meaneth, if they believe in the SON, they must believe in the FATHER; and then I shall save them with an everlasting salvation. But I now tell thee and all mankind, if I fulfil the Sign this year, to prove to the Jews that my Gospel is true; yet, *if they now reject the* SON, *as they rejected the* FATHER; *then their last error will be worse than the first; for I shall leave them without help, and without hope.* Because the Sign which I have set before them, they must know that none but a God can foreknow, and have power to fulfil; for where is the woman of thy age, if she were married, could foretell that she should have a son, when she had no knowledge of being with child? In thy heart thou answerest, none.—

"Now come to my Gospel: *Matthew* xiii. 31. "Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of

mustard-seed, which a man took and sowed in his field: which, indeed, is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree; so that the birds of the air come and lodge in the branches thereof."

"Know what I said in my Gospel: "If ye had faith, as a grain of mustard-seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." Now this strength of faith I have given to thee; and things that appear impossible with man, thou hast believed is possible with God; then now let them see my parables further: "The kingdom of heaven is like unto a leaven, which a woman took and hid in three measures of meal, till the whole was leavened." As I likened the kingdom of heaven in parables; so, in like manner, I shall call thee back to the parable of the *Child*, when I ordered thee to call together thy judges, to prove thy writings, and make public to the world, that whoever would, might come and judge for themselves; and when the people were assembled together, I ordered the box, where thy writings were placed in, to be put upon a table, but not to be opened, nor the cord broken till thou hadst brought in a little child in thy arms, which was Foley's Son, and I ordered thee to place him on the box, to stand in the midst of the congregation, with a bride cake in his hand; and then I ordered that all the company should kiss the child. Then know with what eagerness they all took the child, from one to the other, and kissed him; and though the company was large, know, the child smiled upon all, which was remarked by them, how a child so young would be taken by strangers, from one to the other, with a smiling countenance, and not cry. Know, I placed him

as one of the judges; but no one knew for what ends I ordered this to be done, as the type and shadow were hidden from all. Then I ordered the cord to be cut, and to be cut in pieces; then know my answer: As they had cut the cord, so would the nations be cut, before that child was old enough to know good from evil: but the depth of knowing good from evil cannot be known by the child yet; but mark what hath happened upon the nations abroad, since January 1803, that this was done. Here is the *first type* of the CHILD standing alone, to make up the twelve. Now come to the *second*, when I ordered thee to call all thy witnesses together, to have the truth proved, of what they knew concerning my visitation to thee from the beginning; and then I ordered that strangers and unbelievers should be invited the second time to come forward; and, if they proved the visitation not from the Lord, then to their judgment I said thou shouldest give up; but know, they refused to come forward and pass their judgment. Then I ordered the writings to be proved by the witnesses; and the further judgment was given, from the truth they heard from the witnesses; then I placed the child the second time to stand as a judge with man; and with men he held up his hands, in the petition to have the power of evil destroyed, that my kingdom might be established in righteousness and peace. Here is the *second type* of the child, hidden from all, why I ordered this to be done. But now come to the *third*, which I have compared to thy awful trial; which, as I have told thee, a trial may be awful and serious, though the end may be glorious to them that believe, but awful and fatal to them that now mock: for the Child, first being brought in alone, I shall compare two ways; the

one to my first coming: though I was received by my friends, yet I was rejected by my enemies: and, like the cord, the nation was cut in pieces, and the Jews scattered; but now I shall come to the other, to place the last to the first. Know, at the second meeting, the child stood with Harwood, who is an officer in your army: And now the warrior shall begin, if the Child is rejected; because I have told thee, like the child's standing with man, so the Child, that I have said shall be now set up as a Sign to the Jews, is like the FATHER and the SON. And know, the FATHER of the CHILD is the Shepherd of his flock: and now the *good Shepherd* shall appear, by the power of the FATHER. For I now tell thee, this year thou wilt have a SON, by the power of the MOST HIGH; and thy public Trial will not appear, for thee to be called forward in a solemn assembly, to testify the truth of the Child, before thou canst go with the Child in thy arms, while the milk is in thy breast, that men may know thou hast not deceived. And then let the Jews appear, that they may judge for themselves; as I have told thee, this CHILD *is to restore them to their own land, to be as a* PRINCE *of* PEACE, *and a* KING *over them:* and when they have agreed together to kiss the Child and receive it, I shall fulfil as I have spoken concerning the Jews, both by the prophets and in thy writings."

Strange Effects of Faith, page 53.

"For I will have a strong army;
Jews and Gentiles shall agree;
And my Spirit goes before them,
I will gain the victory.
For my servants I'll awaken,
And their hearts I'll fill with love;
They shall find they're not forsaken
By their heavenly Lord above."

Know I said—

"I will come again in glory,
As a Lamb that's newly slain."

"And now I shall explain the meaning of the words, that thou hast been stumbling at; because thou sayest, a lamb that is slain is dead. And now I shall come to my Gospel: know I said, my flesh was meat indeed; and now I shall explain the meaning: As a lamb that is newly slain is meat to eat, so they shall find my words to be meat for all, and drink for all. The life that I laid down for men, was to come again in power, and to free them from their grand adversary. But could men simply suppose, that I should come as the mighty God, the everlasting Father, to dwell with men, and forsake the heaven of heavens? No: this was never my design. I took man's nature upon ME, to be a true judge for man, as I have explained to thee already; and therefore I spoke two ways in my Gospel: I said, my FATHER and I were ONE; before Abraham was I AM; that I was in the FATHER, and the FATHER in ME. But know, at another time, I said, the FATHER was greater than I: and this I spoke concerning the SON, that I said should be revealed at my second coming."

Luke xvii. 20.—"When he was demanded of the Pharisees, when the kingdom of God should come; he answered them and said, the kingdom of God cometh not with observation. Neither shall they say, Lo here, or lo there: for behold, the kingdom of God is within you."

"Now discern the words that I said, of the kingdom of God coming not with observation; neither should they say, Lo here, or there; for the kingdom of God is within you."

John xviii. 17.—"Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein."

" I shall answer thee from my Gospel: in the perfect manner I have spoken in thy writings, that thou couldest not understand, that a visitation like this would ever come to thee, before a sudden surprise came upon thee, to explain the mysteries of thy writings, and of the scriptures, which I told thee were concealed from all, to prevent impostors; therefore I spoke in that manner through my Gospel. Know, in the *Revelation*, how the new Jerusalem is compared as coming down from heaven, and how I compared the kingdom of this world to the kingdom of God, that I should make at my second coming, to bring in the redemption of man; and therefore I said, Ye shall desire to see one of the days of the SON of MAN, and ye shall not see it; for as the lightning, that lightneth out of one part under heaven shineth unto the other part under heaven, so shall also the SON of MAN be in his day: but first must HE suffer many things, and be rejected of this generation. Had these sayings of mine been understood, and the words I said to Nicodemus, of being born again of the Spirit, they would clearly have understood that there would be a SECOND SON, like the FIRST: and, I now tell thee, many will desire to see the day, who have been great mockers and despisers; they will wish to see the day that the SON of MAN appeareth to shine under the heavens. For so it is hastening on; and therefore I said, the kingdom of heaven was within you: and it must be in the womb, to be born, as I was, before this glory can appear to men: and as a LITTLE CHILD HE must be first received, if they will obtain the kingdom of glory, that shall follow his birth: therefore I said, it did not come with observation; neither by saying, lo here, or lo there. But know how many have arisen, to call themselves the CHRIST,

or the *second* like unto the *first;* but now my answer is from my Gospel; for now is the time that the SON of MAN is revealed, to be born of the SPIRIT, that is now within thee: "And where the body is, there will the eagles be gathered together." And now I shall tell thee why I compared it to eagles: because an eagle is an eager bird, and a strong bird; and perfectly so I shall make mankind eager to search out the truth; and then I shall give them strength to stand, to confound all gainsayers of my Gospel. And now let them see, though my promises are so great, to bring in everlasting happiness for man; *yet, persecution will arise, and therefore the threatened judgments will come on:* but I shall avenge the woman of her adversary."

John xii. 23, 24.—"The hour is come, that the Son of Man should be glorified."

"I shall answer thee from these words, saying the hour is come, that the SON of MAN shall be glorified. But how did I say he should be glorified? Let men see the following verse: "Except a corn of wheat fall into the ground, and die, it abideth alone; but if it die, it bringeth forth much fruit." Now let men answer these scriptures, which I have ordered thee to bring together, from the Prophets and from my Gospel, how they will explain them, for ME to bring forth the fruits of my SPIRIT, to abide as the COMFORTER in the end? Could I then abide with mankind, when I came to give my life for the transgression of the fall? What fruits of my Spirit could I then have brought to man? But know, I said I should raise it up again at the last day; and send them ANOTHER COMFORTER. Therefore, if men saw my Gospel clear, they would know that a visitation of my SPIRIT must come to a WOMAN at *last*, to bring in the SON, that

was to be revealed, as it was to a WOMAN at *first*; and then they will see the perfect GODHEAD: the TRINITY in UNITY, and the UNITY in TRINITY: heaven and earth alike to join: for this is the meaning of my kingdom coming down to man. But now I ask mankind, what SON they expected should be revealed *in his day?* I was revealed at *that time*, and was amongst them; and therefore, if men understood my Gospel aright, they would expect to see *another* SON revealed like the *first*, before the glory of my kingdom was brought in. Let them look to the words of John."

1 *John*, iii. 2. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know, that when he shall appear, we shall be like him; for we shall see him as he is."

"Let men answer, what was the meaning of the apostles' words. They had seen ME; they had known my likeness; and they had seen ME after my resurrection; therefore the apostles could not speak of the past; they were speaking of what was to come. But thou sayest in thy heart, they were speaking of my coming in glory, in the last day. To thy judgment I shall leave thee. They wrote, as thou hast, by inspiration, without understanding the full meaning of what they wrote; but their writings speak of another, that they were looking for to come, that should be ready to be revealed in the last time, wherein men should greatly rejoice.

"I shall answer thee further from the *Revelation*. When the WOMAN appeareth, clothed with the SUN, then cometh salvation, and strength, and the kingdom of our GOD, and the power of his CHRIST. Now let them see what the power is:

Rev. xv. 3. 4. "Who shall not fear thee, O Lord, and glorify thy name? for thou only art

holy: for all nations shall come and worship before thee."

"Now where are the wise men who can answer these words? that men shall sing "the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of Saints." Let men turn their thoughts every way: either in the midst of the greatest afflictions, that ever befel nations, or in the midst of the greatest blessings, were these words ever spoken by men, to praise the Lord, as is here mentioned? These marvellous workings will never appear before the power of CHRIST is seen in the power of a BRIDEGROOM, according to the MARRIAGE mentioned in the *Revelation*; then they will see the *second* LIGHTNING like the *first;* and the *second* is made FLESH, to dwell with men. And till this be made known, and the truth be proved, I now tell thee, it is not all the bishops in England, nor all the learned men upon earth, that can be competent judges of the Scriptures, to confound those men who write blasphemy against them: and this sin is daily increasing; therefore, if they have not strength theirselves, to confound gainsayers; let them take hold of my strength; and let it be made known amongst mankind; let them see my wisdom, and copy after it; and then, if a host of enemies come against them, I shall confound them all, by the wondrous manner I am working to prove the truth of the Gospel and the Prophets; and they shall find my threatenings just, if they cannot stop these blasphemous writers, by their own wisdom, and they refuse the wisdom that I have laid out before them.

"And now come to my Gospel. I said, if the days were not shortened, no flesh should be saved.

And see how fast infidelity is increasing, to bring men like the antediluvian world of old; see how the Scriptures are blasphemed, by the books that have been brought to thee; my Gospel is blasphemed; and my visitation to warn of the end, that I am coming to put an end to sin, is blasphemed likewise; and were it to go on till the six thousand years were up, men would become like the world of old, to be destroyed by fire, as they were by water: but know I said, for the ELECT's shake, the days should be shortened. And now I will tell thee who is the ELECT, that I said they should be shortened for: *It is the* SON *of* MAN, *that I said should be revealed.*"

Isaiah xlii.—Observe the commentators on this chapter: "the mission of Christ to the Gentiles: his meekness and constancy: God's promises to him: an exhortation to praise God for his Gospel: God will no longer forbear to manifest himself."

"Now let men look this chapter through; and let them answer, when it was fulfilled? All must answer as thou dost; it never was fulfilled.

Verse 10.—"Sing unto the Lord a new song, and his praises from the ends of the earth: ye that go down to the sea, and all that therein is; the isles and all the inhabitants thereof."

"Then now like them I answer; God will no longer forbear to manifest himself, in the mission of CHRIST, the SON that I have revealed to thee.—"Behold my SERVANT whom I uphold, mine ELECT in whom my soul delighteth: I have put my SPIRIT upon him, he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break: and the smoking flax shall he not quench: he shall bring forth judgment unto victory. He shall not fail, nor be discouraged, till he have set judgment

in the earth: and the isles shall wait for his law."—

"Now look to the Jews, look to all nations, and see if this hath been fulfilled: and look to your own nation, and see if they have judgment enough to clear my Gospel, and confound all gainsayers.—But let them observe what is said by the Prophet—"Mine ELECT in whom my soul delighteth," that I have put my SPIRIT upon.—"He shall not cry, nor lift up, nor cause his voice to be heard in the street," when he brings forth judgment to the Gentiles. Then how could this mission allude to ME, when I dwelt with men? No: I tell them, it is for the end, when I bring in the SON, in whom my soul delighteth, to finish the work that I began; to bring him in as a Prince of Peace. Then the eyes of men's understanding will be opened to see my Gospel clear, with the Prophets; then will the Gentiles have judgment to confound the Jews, and point out my Gospel clear to mankind. Therefore I said, in thy First Book of Wonders—

The WOMAN clothed with the SUN should make all nations shake;
For now the mystery I'll explain, the Revelations break.

"And now they will find them to break fast upon them. It is not the WOMAN makes the nations shake, that is with child, travailing in birth and pained to be delivered; but it is the CHILD, when he is born; then the nations will begin to shake; and then they will know, if thou art the WOMAN mentioned in the *Revelation*, to bring the MAN-CHILD into the world; then BONAPARTE is the *Beast* in the *Revelation*, whom they have worshipped. And now let the JEWS see their folly: for though it is written, the dragon stood before the WOMAN, which was ready

to be delivered, for to devour her CHILD, as soon as it was born, and the CHILD was caught up unto GOD and to his throne; that hath a meaning which men do not understand: but this I shall leave to try their wisdom; and I shall explain the chapter further, when I have seen the wisdom of men.

Now come to *Isaiah* xlix. 1, 3, 6. "Listen, O isles, unto me, and hearken ye people from far, the Lord hath called me from the womb, from the bowels of my mother hath he made mention of my name: and said unto me, thou art my servant, O Israel, in whom I will be glorified. And he said, It is a light thing, that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth."

"And now I will raise up that LIGHT to the Gentiles, to see my Gospel with the Prophets, that be able to awaken the Jews; because it is from the womb that I have called him, and from the bowels of his mother have I made mention of his name, at a time and at an age that must appear marvellous in all men's eyes. Therefore they may say, "Sing, O heavens, and be joyful, O earth, and break forth into singing, O mountains; for the Lord hath comforted his people, and will have mercy upon his afflicted."—For now I have tried the Gentiles, and I find them as blind as the Jews: and, as to persecution, I now tell thee, if it were not for the laws of your land, the persecution would now be as great as it was by the Jews, when they put their prophets to death, and when they clamoured for my blood: and this, thou knowest, has been the desire of many, to see thee put to death, as I was; and therefore,

it is the laws of your land that have made ME *defend this nation from the foreign enemy, while mine anger and indignation are kindled, to hear the blasphemy throughout the land:* but now I will make the Bible plain before them, and prove the truth of my Gospel, by the SIGN I have set."

"Now come to *Isaiah* lix. 16, 17, 19, 21. "He saw that there was no man, and wondered that there was no intercessor; therefore his arm brought salvation unto him, and his righteousness, it sustained him. He put on righteousness as a breastplate, and a helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak. So shall they fear the name of the Lord from the west, and his glory from the rising of the sun: when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. As for ME, this is my covenant with them, saith the Lord, My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever."

Isaiah lx. 1, 2, 3. "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. The Gentiles shall come to thy light, and kings to the brightness of thy rising."

"Now I ask mankind, who they place this power to? It is said, "He saw that there was no man, and wondered there was no intercessor:" then now let them understand the words—"It shall not depart out of thy mouth, nor out of the

mouth of thy SEED, nor out of the mouth of thy SEED'S SEED, saith the Lord:" then now let them answer, where that SEED'S SEED is. Will they say, that the SEED'S SEED is in heaven, that children are born there? In thy heart thou answerest, that no man can be so ignorant as to place it there; then let them know that the SECOND BIRTH must take place upon earth, to fulfil the words of the prophet. What enemies had I got upon earth, before I became flesh and blood, to dwell with men? They had no knowledge of ME, nor the power of my Spirit, before I came to dwell amongst them, and shewed my power by the miracles I wrought: but what garment of vengeance did I then put on? Did I not submit to all their laws, and bear all their persecution? By their laws I submitted to the death upon the cross; but here let men remember what I said of my second coming—to destroy mine enemies, that would not that I should come and rule over them; and as a Bridegroom I said I should appear: and here are the garments of vengeance for clothing. For now come to a Bridegroom; if he be in great power to protect the Bride; then by marriage the power is put on, to bring in the heirs to have the kingdom established. So that it is by the SEED'S SEED, that the crowns are established one after the other: and so they will find, by the SEED'S SEED of RIGHTEOUSNESS, that the SUN of RIGHTEOUSNESS shall arise with healing in his wings. Therefore I said in my Gospel, ELIAS is come, and ELIAS shall come: and so, I tell thee, I first came to be conquered, by the power and madness of men and devils; but now I shall come as a conqueror. Here come to the wisdom of men, who said that my Birth should have been written in the Sun, "*Salvation by Jesus*

Christ," that every one might see and believe. And now I am dealing with men after the manner of men; and for this reason I have visited thee in this manner, that my visitation might be seen, to prove that the glory of the Lord is risen upon thee: for darkness must cover the whole earth, and gross darkness the people, if they simply suppose that a WOMAN is come forward of herself to the world in my name, saying, The Lord of Hosts is her husband, and the holy One of Israel is his name; that she is the Bride, the Lamb's Wife, clothed with the Sun of Righteousness, that shall shine brighter and brighter to the perfect day, till she hath trod all the light that shineth in darkness under her feet, and brought the perfect day-light to man. For in this character I have brought thee out to the world, in this character I have upheld thee, and strengthened thy hand, by fulfilling the words I put in thy mouth, and by raising up friends for thee, as stars to arise and shine upon thy head: and now as stars I will make them shine brighter and brighter to the perfect day, till all this gross darkness be done away. And therefore, they shall know it is the Lord that is risen upon thee, and it is his glory that is seen upon thee, to shew mankind that the Bridegroom is at hand. For now the Gentiles shall come to thy light, which is the fulfilment of the Gospel; and kings shall come to the brightness of thy rising.—But know, this rising is not in thee, neither is the brightness in thee; but the power and strength are in ME: for now my sons shall come from afar, and my daughters shall be nursed at thy side; because from this shall my Gospel be made known, and the SEED'S SEED shall be understood. Now I ask them, when this prophecy was fulfilled? were my praises then set forth? did I then shew the house of my glory,

or glorify myself amongst mankind? Did they then fly to me as a cloud, and as doves to the windows? Did they then wait for ME; and the ships of Tarshish first to bring my sons from afar, their silver and gold with them, unto the name of the Lord thy God, and to the holy One of Israel? Was this done in the days of the flesh, that I was thus glorified by man? Where were the sons of strangers, that built up the walls? and where were the kings that ministered unto ME? No: in their wrath they smote ME; in their wrath they persecuted ME; therefore I said I would give them up until she that travaileth hath brought forth. Then cometh the SEED'S SEED, that they may now seek my favour, and I shall have mercy on them: then shall the gates be open continually; they shall not be shut by day or by night: for now will I throw the Scriptures open to their view. For as the flowers come on in the spring, one after the other, to open in the bud, till ye see all the flowers opened; perfectly so shall I go on, till I have made my Bible as plain before them, as ye see the flowers, when they are fully blown: for so shall the full-blown rose appear; and therefore I told thee that the Rose of Sharon should be here: the glory of Lebanon shall come unto ME; the fir-tree, and the pine-tree, and the box-tree together, to beautify the place of my sanctuary: for now will I make the place of my feet glorious. But, let them know how I was afflicted, how I was persecuted, when first my feet trod the earthly ground: but now will I make them bend before ME, or I will destroy them; they that despise ME shall now bow down to the sole of my feet; and they shall know that I am the LORD, the HOLY ONE of Israel. But now I ask mankind, how they will place this chapter? or

which way will they explain it? Thou sayest, it is spoken by the Prophet—"The city of the Lord, the Zion of the holy One of Israel:" and it is spoken of a people forsaken and hated, that "the Lord will make an eternal excellency, a joy of many generations." But now I ask them, how they will bring it to the JEWS, that these blessings shall rest upon, to make this a happy people, to call their walls, Salvation; and their gates, Praise, before their great DELIVERER is come to be made known to all nations? Now see the words of the Prophet—"The Lord shall be thine everlasting light, and the days of thy mourning shall be ended." Here let the learned answer, how this can be fulfilled without a visitation from the Lord, to bring that light, that God be their Glory. Is not the Lord in heaven? and doth not the working of his Spirit with the children of men go on in every age? Where is the age that the Lord hath entirely forsaken his people? Doth not the Lord dwell in heaven above, and amongst the inhabitants of the earth below? and yet this chapter is not fulfilled; neither will the words of the Prophets be fulfilled, till the BRANCH of my planting, the WORK of my hands, that I may be glorified, is placed amongst them; then "a little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time." And now they will find the time is come. When I came first in the FLESH, *it was to proclaim the acceptable year of the* LORD, *and the day of vengeance of our* GOD: for I knew I should be rejected and despised by them: and therefore I told them of the day of vengeance, that would come upon them: but the acceptable year of the Lord I told them was at my return, that I should call them trees of righteousness, and turn their sor-

rows into joy, when they begin to look on ME whom they have pierced, and be longing for my coming: then will the chapter be fulfilled.

"Now come to the Prophet: *Jeremiah* xxiii. 5. "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."

"Was this done in my days, when I said I was the Root and Offspring of David, the bright and morning Star? But was not the Root then cut off? Was Judah saved, and Israel dwelled in safety? Is it established to this day? All men must answer, no. Then know, the BRANCH must spring from the ROOT, before the fulfilment of the Prophet's words can be true."

Zechariah ii. 10, 12, 13. "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation."

Zechariah iii. 8, 10. "Hear now, O Joshua the high priest, thou and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my SERVANT THE BRANCH. In that day, saith the Lord of Hosts, shall ye call every man his neighbour under the vine and under the fig-tree."

"Here let men see, from the Prophets, what a change is to take place for man's happiness, when I bring forth my BRANCH to man: for though I said, I am the VINE, ye are the BRANCHES; and

so I called the believers in my Gospel as branches joined to the vine, and as brethren, when I came as the SON; but know what I compared my second coming to—the Bridegroom and the Root of David; then from the ROOT the BRANCH must come to dwell amongst mankind; therefore, it is spoken to the daughter of Zion, lo, I come and dwell in the midst of thee. Here let men discern the Prophets aright, in what manner it is spoken of a WOMAN, that my coming is first made known to; then they must know this BRANCH does not allude to the sons of men; but as a Branch springing from the Root, from the power of the Lord. For I now tell thee of men, that there is no particular man ye can place it to, for to prove that the Branch was come, that the Sun of Righteousness would arise with healing in his wings. But here is a way that I have worked round to make it clear; from the manner of my visitation to thee, they will find that the Branch will come from the Root, as I told thee of the budding leaves, that bud in the spring; because the tree is the same; for though they fall off in the autumn, yet they bud again in the spring, from the same tree that the branches come; and perfectly so the end must be: I came to seek and to save that which was lost, and to bring in the redemption of man. I placed the types and shadows in my Gospel, whereby they should know when the end was at hand; and I placed them likewise by the Prophets, that I said I came to fulfil."

"Now come further to the words of the Prophet: *Zechariah* vi. 12, 13. "Speak unto him, saying, Thus speaketh the Lord of Hosts, saying, Behold the MAN whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord; and he shall bear

the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the council of peace shall be between them both."

"Now this was not fulfilled in my days; therefore I said that the Gentiles were more blind than the Jews; because the Jews looked to these promises to be fulfilled, when the MESSIAH came: and therefore they rejected ME and my Gospel, not understanding that there must be a ROOT and a BRANCH both to come from the Spirit of the Lord. Know I said of a grain of wheat, it is first cast into the ground to die away; and then it ariseth and bringeth its increase. In this manner the Scriptures are placed; but how could I express my love to mankind, how could I say my delight should be with the sons of men, that I should bring in a happy and glorious kingdom for them, and destroy the works of the devil for their sakes, before I had tried the love of men? Can men simply suppose that I should return in love to mankind, to bring in everlasting blessings to man, and to establish the earth with every blessing, and redeem them from every sorrow,—can men simply suppose that I should do this, while I stand as a crucified Saviour, or as a malefactor to be despised and rejected of men? In this manner I cannot return, before the BRANCH springs from the ROOT, to be esteemed and beloved of men, to be worshipped as a Prince and a Saviour. How can I confound the devil and fallen angels, to cast them out for their rebellion, and bring in redemption to men who stand out in rebellion the same, were the day of judgment to come in this manner? Then it must be fatal for man, or my honour must be lost, if I do not prove the blindness in men, and that the temptations of the devil were the cause of their persecution, through unbelief; because they did not discern

in what manner the Prophets spoke of the Root and the Branch; that the Root should be cut off to die away like a grain of wheat; because I came to die for the transgression of man; and so I said, in like manner as the wheat returned to bear its increase, the increase again must come from ME. And now I shall make the scriptures as plain as the noon-day sun before them—that, from the ROOT, the BRANCH shall come to bring in the branches in men.

"Now come to the Prophet: *Zechariah* ix. 9. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee: HE is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."

"Then come to my Gospel: *Luke* xix. 30, 31, 35. "Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither. And if any man ask you, why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him. And they brought him to Jesus: and they cast their garments upon the colt, and they set him thereon."

"Now I shall answer thee from my Gospel, and from the words of the Prophets. When I rode to Jerusalem upon a colt, whereon never man sat, my disciples thought that the fulfilment of the Prophet's words would then take place; because they found it in the manner I had told them. This filled my disciples with joy; therefore they began to rejoice and praise God with a loud voice, for all the mighty works that they had seen, saying, Blessed be the King that cometh in the name of the Lord, peace in heaven, and glory in the highest. But see how their joy was rejected by the Pharisees, and

likewise by the Jews; therefore I told them, instead of these blessings being then established, to fulfil the words of the Prophets, destruction should come upon them."

Verses 41, 42. "And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side."

"Here let them look to my Gospel, and what followed after they had put ME to death, and preferred a murderer before ME: so the murderers came upon them; and they had got their own choice, which hath followed them to many generations. But now I shall turn back to the words of the Prophet: for, like my riding to Jerusalem, they will see my coming now.

"And let their blasphemy appear,
In every book that's penn'd,
That men by lies invented here,
Against thee to contend;
Then they may see the mystery,
What they have made thee here—
More ignorant than the ass's colt,
Thy folly must appear.
If any truths in them were found,
Then sure the horse and mule
In greater wisdom must be found:
No reason here to rule
Could be in thee, as men do see;
They've robb'd thee of thy fame,
More ignorant than the beast to be,
The way they've plac'd thy name
In every vice for to appear,
By arts contriv'd from hell.
But if I now come round this way,
Judge where my rage must swell,
When come to clear her virtue here,
And prove in it she stood.

These wonders they will clear the whole,
And men may judge her Lord
Is come the way as they do say:
A fool she must appear,
If any truth in them did lie—
The end will make all clear.
But I'll end here, and say no more:
I'll try the heads of men;
It is thy foes must make it clear,
From all that they have penn'd.
So now weigh deep; thy foes may weep,
To see their KING become,
I tell them, like a murder'd sheep—
The end must now be known."

"Now I shall come to what was put in the Newspapers; and begin with the King's Jester. From thy observation, I shall answer of the third murder being committed; and I tell thee, the *third murder* hath been committed. The *first* was when I gave up my life for man; and my love for man hath been murdered to this day, by the unbelief that is in mankind. The *second murder* was in my Disciples, and all that were put to death for my sake, for bearing testimony of ME and my Gospel: this was the second murder committed by men. But now I shall come to the *third:* thy character is murdered, by bearing testimony of my visitation to thee; and they are crucifying ME afresh, to put ME again to an open shame. But now I tell thee, like the king, they shall go no further; for now will I make myself known amongst mankind, by the manner of my visitation to thee. I have directed thee in this manner, to keep thee from any man's coming into thy presence, to prove that this visitation is from the Lord. And now let all their infamous books appear, that have been written against thee, and the Spirit that directs thee; and then I will prove the truth of my words, that the *third murder* hath been com-

mitted. And now come to the words of the Prophets, that I ordered thee to put in the newspaper."

Isaiah lxiii. 5.—"And I looked, and there was none to help, and I wondered that there was none to uphold: therefore mine own arm brought salvation unto ME, and my fury, it upheld ME."

"Now I shall answer thee from these words of the Prophet: and see the truth of the words, that there was none to help, none to uphold; for neither threatenings, nor invitations, promised blessings, nor threatened judgments, have made any one to come forward, to help or uphold. If they judge it of God, they ought to uphold the word; if they prove it not of God, they ought to help to pull it down, by searching into every truth, as they were directed; but this no one hath stirred to do.

"Then now my own arm shall bring salvation unto ME; because my hand, that is stretched out upon thee, shall be stretched out still: for my fury, it shall uphold ME. Know I have told thee my hand is stretched out in love to thee, and with cords of love have I drawn thee; but now I ask thee, where is the man who can answer for himself, in keeping silence, when it is known in what manner my hand is on thee? Therefore I will tread down all their wisdom, all their knowledge, and all their boasting: for now I shall come to the purpose with all men; if they speak according to the thoughts which came into thy mind, that men would say, "We said she was under the influenee of the devil, and now it is proved"—should this be the language of their hearts, I should soon bring the strength of their wisdom to the ground. Let them look to my Gospel, and see what they were who were possessed with the devil; let them look to their Bed-

lams, and places for mad people; see how soon their senses are gone, where Satan hath a power to work strongly; and let them look to the self-murders, where Satan gains an influence over the mind and heart; and let them look to every crime in men, if they are hardened on in sin, where Satan hath a full influence over the heart, that he can lead them every way to do evil. But now let them look to thy life, who hast feared sin from thy youth up; then will they presumptuously say that thy whole life hath been under the influence of the devil, to hate the evil and choose the good? Here men will find they have no strength to stand, no arguments to plead, when I begin in man to plead against them, and prove that such watchmen are all blind, that they are all ignorant, that they are all dumb dogs that cannot bark; because it is impossible for men to bark this way, to say that the hand of evil is upon thee in so strong and powerful a manner, without doing thee hurt, or giving thee pain. And therefore, with the thunder of my words shall I confound all such men, and like an earthquake I shall make them tremble before ME: for now they may stay theirselves with wonders, that they cannot find out or understand: but, without they see signs and wonders, they will not believe; and therefore marvel not in thy heart as to the way and manner I am working round to throw their wisdom and strength to the ground. Therefore I shall make them drunk, but not with wine; they shall be staggered, but not with strong drink: for I shall stir up jealousy amongst them, and I shall kindle a war against them, till I have prevailed against mine enemies and thine. And so they will find the truth of the words fulfilled this year, that I ordered thee to put in the papers last year; for like the letters I shall go on.

"Now come to the second letter; and know what I said in my Gospel—by the man's petition I spared the fig-tree one year; and so I told thee, from one November to the other; but if they now turn unto the Lord, HE will have mercy on them, and to the most high God, HE will abundantly pardon them. For now they will surely find that the King's business requireth haste—

"For a quick work is hastening on,
And that they will surely find.
You little know what lies behind,
To make a quick work to appear,
Before that I have ended here.
So every letter they will find
Some truth to prove to all mankind,
That in this year will plain be seen,
When once my wonders do begin,
To let the truth to fly abroad;
They'll wonder at the ways of God,
And of my Gospel wonder more,
When I've unbolted every door,
That they'd no wisdom for to see
The way my coming first must be,
It is in Spirit, like the first—
The MOTHER and the BRIDE are plac'd
Both in one likeness to appear;
Then how my Gospel will they clear,
That as a BRIDEGROOM I can come,
To warn in Spirit of the end?
My Gospel men do not discern,
The way nor manner I did warn:
I said, ye must be born again—
Look deep, ye learned sons of men.
So if to man, it is to ME
A *second likeness* men must see,
That some resemblance of the *first*,
For so the SECOND BIRTH is plac'd,
Which never could be understood,
Before I came to make it good,
Thus of the Spirit to be born,
When I my wonders do perform;
You ne'er discern'd the SECOND CHILD;
For here the learned all are foil'd.

" Now come to the third letter. I said that men did not know the ways of the Lord; for they were like the Jews of old, blind through unbelief: but now is the acceptable time; now is the day of salvation. Know, in this letter, I ordered the newspapers to be kept; for they will all find the prophecies true; and true they shall find them: for as the sudden surprise came to thee; so shall it come to them."

" Now come to the fourth letter. Know I told thee that the ensuing year would be such as never was seen in England, since it was an ation; for if my commands were obeyed, that I sent blessings to the nation, such as were never experienced before; yet Satan's weapons would be strong with rage and fury. I shall answer thee from this prophecy, which no man can understand, by any wisdom, how to prove it true either way. Call to thy remembrance the history of England, and what dreadful scenes of sorrow and misery, wars and tumults, one with the other, plague and pestilence, that have been in the land, what years of sorrow thou hast read of; then if I bring all these miseries upon the nation, to excel them in sorrow, greater than they ever were; this nation must be destroyed, if these miseries come at home, and a powerful enemy abroad; so that it cannot come that way, to make this a happy land in the end, as I have promised. And now come on the other hand: what blessings can I send to this nation, such as were never experienced before, to cause Satan's weapons to be strong with rage and fury? For this I said would be in men, like Sodom and Gomorrah; but if every earthly blessings attend this nation; that I conquer their enemies for them abroad, and bring every blessing to them at home, of the fruits of the earth, and the fruits of the fields, and enliven your na-

tion by trade abroad, so that all may have labour at home; where is there room for Satan's fury to arise and work in the hearts of men against blessings of this kind? So that no man by wisdom can clear this prophecy, to prove it true either way; but, from what alarmed thy fears and jealousy, I shall prove the truth of my words, that such a visitation as hath been to thee this year never happened in England, since it was a nation; and the blessings that will attend it, which I have told thee shall follow, to make this a happy land, and such blessings to this nation, as never were experienced before, since it was a nation; and yet Satan's malice will rise in men with fury, however clear the truth is proved, by my command being perfectly obeyed. Because lies will be invented, whatever prudent steps are taken, till my awful judgments come upon them, to cut them off for their blasphemy and lies; and therefore I warned thee so much of the Bishops, and sent out my threatenings so severe, if they refused to search into the truth: because, from the power they are invested with, and the places they are placed in, all must know, that they would not let their honour down, to be imposed upon with art and deceit, or wink at a contrivance to deceive the public, or to join in any confederacy of this kind; and therefore I ordered thee to apply to the Bishops, that no one might say, deceit was practised by thee or thy friends.

"And now discern the words further. I said that thy faith was a gift of God, which the world can neither give thee nor take from thee: and they will find, that the sound of thy MASTER'S feet is behind thee; and now the sound of thy MASTER'S feet is come unto thee."

A further explanation of the letters in the newspapers will be given in the next book. But now

the readers must understand, that the threatenings put in the newspapers do not all allude to this nation; they allude to the nations abroad; I mean the severe threatenings in the first letter. But this nation and the Jews must look to the promises, if they awake, as men out of sleep, to be convinced.—*Isaiah* i. 8, 9. xlvi. lxv. lxvi.—And now they may see the truth of these words—If I have no one come forward to plead my cause for me, the Lord is working a way for me to plead it myself, and shame all that shamed me, and confound all that confounded me. And let them remember, I had no knowledge of this present visitation, when the above promise was made me.

And now I shall come to the Books of Wonders, which I have been informed many have complained they could not understand. At this I do not marvel; for I never understood them myself till now. *First Book, page* 82. Therein are my petitions and the answer of the Spirit: my pleading appears to be to our Saviour—

" And can it be, dear Lord of life,
That thou wilt stoop so low,
To such a worthless worm as me,
Thy secret truths to shew ?"

THE SPIRIT.

" Yes; I will stoop to such as thee;
My law is upon thy heart,
And not a word that's in thy mouth
Shall ever more depart;
But all shall come upon the lands,
As I myself decreed;
But those that call upon my SON,
For them he'll intercede.
For him have I exalted high;
And those that do him fear,
My SON for them shall intercede
For I his voice will hear."

" Now I shall answer thee. No more than thou understoodest the meaning of the words, in my answer to thy inquiry, if the Lord of Life would stoop so low, as to visit thee by prophecies, no more do men understand the Scriptures; for if thou hadst understood the meaning of the words; then thou wouldest have known that I meant to visit thee further than prophecies; and that it was a SON unborn that I should exalt high: and if men honoured him, or made petitions to him; then his petitions I should answer; because, in honouring the SON, they honour the FATHER; and therefore I worked in thee to plead in a way thou didst not understand in what manner were thy petitions; nor in what manner were my answers. But here men may clearly see, from my sayings, what I had suffered for mankind, near upon two thousand years, their blasphemy against ME and my Gospel; but now if they receive the SON in my name; then all the past I shall forgive; and therefore, if they receive him as the Prince of Peace, a Prince of Peace I will make him. And let them see the promises, if they receive him; and let them see that this was a prophecy given in 1794, speaking of my SON, that I should exalt high amongst mankind; but the meaning was concealed from thy knowledge, before my visitation came, as I told thee, like the Virgin Mary's. And now I shall answer those who may say it is blasphemy for thee to believe that thou shalt have a SON like her, by being visited from on High; then, in like manner, they must say my Gospel is blasphemy; and so join with the Arians and the Jews; for they cannot condemn the one without the other; nor can they prove the one without the other; because I told them that at my second coming there was a SON to be revealed.

"And now come to *Psalm* lxxii. 1, 2, 3, 13, 14. "Give the King thy judgments, O God, and thy righteousness unto the King's Son. He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people.—He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their souls from deceit and violence; and precious shall their blood be in his sight,"

"Now let men answer, if this Psalm was fulfilled by Solomon. Did not the people complain to Solomon's son, saying, "thy father, made our yoke grievous; now therefore make thou the grievous service of the father, and his heavy yoke, which he put upon us, lighter, and we will serve thee?" 1. *Kings* xii. 4. "Then how will men place this to Solomon, to say that *his* name shall endure for ever, *his* name shall be continued as long as the sun, and men shall be blessed in *him*, all nations shall call *him* blessed? Now let men answer, when this Psalm was ever fulfilled by any king's son that reigned upon the earth. In thy heart thou answerest, it is impossible for man to prove it.

"And now I shall come to thy ponderings and petitions, which thou didst not understand, in what manner were thy pleadings, nor in what manner were my answers: and perfectly so are the words of David, in his petition, which is placed to Solomon, shewing the happiness, justice, and glory of his reign, and of Christ's kingdom under that type. Now I ask mankind, whether this was fulfilled, when the angels rejoiced at my birth, saying, "Peace on earth, and good will towards men? Did this happiness then take place? were these blessings throughout the earth? Then all mankind must answer, no: yet, for that end

was I born, and for that end came I into the world, in good will towards men, to establish peace in the end. And let them look to Pilate's question, and my answer."

John xviii. 33, 36, 37. "Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered, My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a King then? Jesus answered, Thou sayest that I am a King To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

"Here let them inquire, as Pilate did, what is truth? And look to the words of David— "Give the King thy judgments, O God, and thy righteousness unto the King's Son."

"Then let them look to the *Revelation* xxii. v. 12, 13. "Behold, I come quickly, and my reward is with ME, to give every man according as his works shall be. I am Alpha and Omega, the beginning and the ending, the first and the last."

"Let them weigh that chapter with the Psalm; and then they will find the KING'S SON mentioned by David, that such blessings are to follow upon earth from his reign, is the SON that I have revealed to thee. I took man's nature upon ME at first, for all the reasons I have explained to thee; but now they will find ME to be the last, to bring in a SON, to establish the earth in righteousness.

"Here come to thy First Book of Wonders." Page 68.

"And so my faithful shepherds now give up,
And then the curtains you may all draw back,

And see the blaze of day begin to break,
And so you'll find my promises are great."

"Then now let them see what blaze of day I have brought before them. Can men simply suppose I shall establish a kingdom in righteousness and peace, and bring down every heavenly blessings to man, and have no heavenly Heir to sit upon the Throne? Then all my Bible is null and void.

"And now come to thy Second Book of Wonders." Page 86.

"For like that Trial now the end shall come;
Because I tell thee now I'll bring the SON."

"And know I have told thee, that thou shalt not be called forward in a public Trial, before the SON is born, that thou canst produce the SON, that is spoken of through thy writings, if men had understood what they read,"

Page 106.

"Know of my coming I said so 'twould be;
As thou didst hear the sudden death of he;
And this I told thee would be unaware,
And for surprises thou must now prepare."

"And thou knowest what sudden surprise came to thee by my visitation. Now let the Jews weigh deeply the History of thy Father's Family; because it is for their sakes, to shew them that the entail is not cut off, that I ordered thee to publish all the history through, what thy parents had told thee, and what thou hadst known thyself, and I called every thing quick to thy remembrance: and let them see what I have compared my likeness to in the history."

Page 108.

"Weigh deep the Parable, ye sons of men,
And so the HEIR you may see at the last,
When further wonders to mankind do burst."

"And now I have ordered thee to bring out these wonders to men. This is the CHILD, and this is the HEIR, they will find spoken of through thy writings, and through the scriptures; and yet it was concealed from the knowledge and understanding of all, before it was now revealed by ME: and they will find that this is the GLORY of the LORD, that is to be revealed, spoken of by the prophets, that all flesh shall see it together; for all shall see the glory of HIS reign."

After I thought I had written enough to finish my book, there was more wanted to fill up the four sheets, and I was answered thus—

"By obeying my commands thou hast put a two-edged sword in the hands of thy friends and my friends: for now I ask them, where are the impostors that would commit theirselves, as thou hast done, to prove to the world that it is by thy own Master thou must stand or fall? For thou hast now put it out of thy power to act with art or deceit. Canst thou now get another to personate thee in thy likeness, to personate thee in thy age, and to prove the will is thine? Will Townley or Underwood agree to that? and will the witnesses join with it? will Sharp tell an impostor that he drew her likeness, if a woman, in any likeness of thee, should come forward? Then now let them see that thou hast put it out of thy power to act with deceit. If thou art deceived in whom thou has believed, then it is the Spirit they must blame: but no man can blame thee; because thy upright dealings all must see; that thou dost not wish to be deceived, nor deceive others, but to have the truth appear.

And now call to thy remembrance that on the sofa thou sawest the candle, when it came to the hour of twelve, with a large flame, and the appearance of a ring round it, and the appearance of a large

bowl behind it; between the bowl and the candle the hand appeared, held out to thee, that first gashed thee to the heart, before I told thee not to fear, it was I, which dismissed thy fears; then know, the second time the hand appeared; and now remember the words I said unto thee—Let this night be kept in everlasting remembrance; and if I bring thee into prosperity, do not forget the giver. Then now, I tell thee, I am the giver of this blessing to thee and all mankind; for all—

May bless the day the CHILD is born,
That do not treat the Babe with scorn;
But those that do despise him here
Before ME never shall appear,
To see my kingdom crown'd in peace,
Nor yet in heaven their souls shall rest;
Because my wonders are too great,
The way I've work'd, to prove deceit
Could e'er be practis'd now by thee;
If thou art deceiv'd, then't must be ME
That have deceiv'd thee at the last—
And so my Gospel shall be plac'd;
If thou dost not produce an HEIR,
To have a David's throne appear.

" So now thy writings all may see,
The way that I have spoke by thee;
Because I said the SECOND CHILD
That way the learned all would foil:
I said the MAN that set thee free,
A David's crown I'd give to he.
But now I ask thee, where's the man
Can set thee free from thy own hand,
Before the MAN-CHILD doth appear,
To prove thou'st brought the SON and HEIR?
Thy writings none do understand—
What I said, Kings by my command
Must give their kingdoms unto ME.
Now I'll explain the mystery:
I do not say their crown shall fall;
With ME they'll reign, I tell you all,
If they'll submit unto my word,
And now be guided by their Lord.

I said with kings I'd reign on earth:
Mark ye the Scripture what it saith,
That 'tis by ME that kings shall reign,
And just decrees shall be in men.
But now I'll prove they've reign'd alone;
But not as GODS; they've reign'd as MEN.
But now as GODS I'll make them all
That don't refuse this heavenly call,
When every mystery I've made clear,
To prove to man the SON and HEIR.
Now here I shew'd the HAND at first,
And here my SPIRIT strong did burst,
To shew thee of the SECOND HAND,
That in your nation strong shall stand.
And so in print the Sign must go:
The SECOND HAND, they all shall know,
It is the SON that shall be born;
Fatal for those that do him scorn;
Because that I'll uphold his hand,
And bring destruction in the land,
That doth despise the INFANT'S Birth.
For strong my power shall come forth,
I tell thee, more than men can bear,
That now despise the heavenly HEIR;
Because that I have made it plain
To all the learned sons of men,
If they like Pilate will begin
To wash their hands, as he did then,
And say, no fault they find in ME;
And so he wrote my destiny,
Which to all nations shall appear,
Before that I have ended here.
Judge for thyself what is in thee;
Thou sayest there's nought; 'tis all in ME;
And so thy witness here can prove;
Then let them know that GOD is LOVE;
Love to deliver and redeem
The fallen race that trust in men.
So for the present this I'll leave,
And to the press it must be sent;
And there the vision must be plac'd
And men may judge it at the last,
As thou didst judge it GOD and MAN;
For in that likeness HE shall stand."

I shall here insert the vision alluded to in the

above lines. On the 14th of October, 1813, I was ordered to sit up all night in a room by myself; which I did. Many extraordinary things were revealed to me, why Christ took man's nature upon him, and what he suffered for man's sake; that I should keep that night in everlasting remembrance; and not forget the giver of the blessings I enjoyed. About twelve o'clock I looked at the candle: there appeared something like a large bowl behind it, with a point towards the candle; the candle was flaming very bright; and there appeared a ring, as red as scarlet, circled round the middle of the flame; immediately there appeared a hand as white as snow, which came out between the bowl and the candle, and pointed towards me. I trembled to see it, but was answered—"FEAR NOT; IT IS I." I was then ordered to put on my glasses; and the hand appeared the *second time*, more brilliant than before; but then the flame of the candle seemed parted in two, and looked in a different manner than the first, but burned very bright. The hand was pointed towards me the second time, as white as snow; and a red cuff was upon the wrist.

I am ordered to insert a few lines, from a communication given me in 1794.

"Before the MARRIAGE, I have this decreed,
That BANNS in CHURCHES public should be read,
That all may know the WEDDING-DAY is near.
Now to the ministers my mind declare,
That things are standing where they should not stand,
To speak of *Marriage* by a WOMAN's hand;
Because thou knowest the MEN do sure go first;
But now the WOMAN in their room is plac'd."

The meaning of these words I never understood, and therefore did not put them in print, till now I am ordered.

The ANSWER *of the* SPIRIT.

" Now I shall explain to thee the meaning of *things standing where they should not stand*, and the MARRIAGE being published by the WOMAN's standing in the place of MAN. But know, the MARRIAGE was revealed to thee from the *Revelation*, but concealed from thy knowledge of any visitation, further than PROPHECIES; and to shew mankind that thou hadst no thought of this visitation, I called out thy thoughts, in the Second Book of Wonders, and concealed from thee, when I ordered thy Wedding-clothes to be made, and told thee that an *earthly union* must take place, to complete the happiness of MAN, and take away *the reproach of* WOMEN *in the* FALL, which no *marriage union with man* could do. Therefore they must now look back, to see in what manner I have spoken through thy writings; and then they will see, from my ordering thee to publish, that a *marriage union* must take place, then to confine thee from every man, and then in power to visit thee myself. And now come to the words I said in thy writings." *First Book of Sealed Prophecies, page* 42.

" So here's the FATHER and the CHILD,
The SPIRIT and the BRIDE:
She leans upon her husband's arms—
The truth can't be denied."

" Now let them see the truth of the words—it is in the power of my arm, in the God of thy salvation, in my strength, and my power, that thou believest thou shalt have the CHILD; for I shall call out thy pondering thoughts, and the words thou hast said in thy heart, that many would say, thy faith must be strong, to think that thou shalt have a CHILD, by the power of the MOST HIGH, without having an earthly

husband; but thou sayest, it must be stronger to think that thou shouldest have a child by man, in the sixty-fifth year of thy age; yet, from the power thou hast felt of the Lord, thou sayest, nothing is impossible with God. Then now let men see thy calling clear, how thou publishedst the MARRIAGE before it took place. So here thou standest in the place of MAN, by obeying my command; then now let them see my Gospel clear, how *things are standing where they ought not to stand: are not the Jews standing as an outcast nation, that are scattered into all nations?* and yet, from them the Prophets came; from them my Gospel came; and from them I was born. Then now I ask mankind, *if the* HEBREWS *are not standing where they ought not to stand, an outcast nation, and a scattered people?* Therefore, let no one marvel at my mercies and goodness, to call them together, to make them a nation and a people, and to establish a KING upon their throne, to raise up the THRONE of DAVID, as I promised. For now they shall find the words of Paul true."

Romans xi. 1, 2, 15, 16. "I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? For if the first-fruit be holy, the lump is also holy: and if the root be holy, so are the branches."

"Then now let them see; here is *life from the dead:* I was dead, and am alive, and live for evermore. And now they shall find, the fruit is holy. Let them weigh this chapter deeply; and then, *let not the* GENTILES *boast against the un-*

belief of the JEWS; for I have tried the Gentiles with Prophecies, that have come on faster, to prove the truth of my words, than ever they came on to the Jews; and yet see how great is the persecution, how blind are the Gentiles, denying the very Gospel they profess to believe and preach!

"And now come to the 25th *verse.* "For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceit,) that blindness in part has happened to Israel, until the fulness of the Gentiles be come in: and so all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I take away their sins."

"Then now let those that reprove answer, *how this covenant can come again to the* JEWS, *to graft them into the vine again, without its being life from the dead?* When men begin to bring forward their arguments, they will find I shall bring forth mine, and prove my Gospel true: For GOD *hath concluded them all in unbelief, that* HE *might have mercy upon all.*"

And I am now answered, that Impostors will arise, saying that they are the women; and they might succeed in deceiving, if the Lord had not worked away to prevent them, by the three signs, which I am now ordered to put in print. Therefore, to prevent all imposition that may be attempted upon the Hebrews, I here give notice, for them not to receive any person who may come to them in the name of JOANNA SOUTHCOTT; unless they can prove that they stand on the will of the late James Cosins, and can produce the probate of his will. I shall here state the particulars. In the summer of 1812, Mr.

James Cosins informed me that he should bequeath part of his property to me; and if he found himself ill, and sent for Underwood, she was to attend him; as he should appoint her Executrix. On the 15th of November following, he sent for her. As he was judged to be dying, she attended, and found him very ill; but was a little recovered. He desired her to attend the next day, with two witnesses, as he had not made his will. The friends with him did not suppose that he would live till the following day; but the next morning I was answered that he would live to the will of the Lord on his dying bed; for the Lord would raise him up to do it, and have mercy upon him.—I went with the friends, as appointed, and found Mr. Cosins so much recovered, that he sat up in his bed and wrote his will with his own hand, in the presence of the witnesses. After it was signed, he delivered it into my hands, and said, "I die happy in this faith; but should not in any other." He made his will on the 16th November, and died on the 17th. The will runs as follows, after bequeathing some legacies—"The remaining part of my property, under every description whatever, and wheresoever, I give and bequeath unto Mrs. Joanna Southcott, Miss Jane Townley, and Mrs. Ann Underwood, for their sole use." Therefore, this is placed as a sign, that no one is to be received, coming in my name, without they can produce the probate of such will, proved at Doctors' Commons, dated the 5th of January, 1813.

I am likewise ordered to print the Register of my age:—"Joanna, Daughter of William and Hannah Southcott, baptized the sixth day of June, 1750.—As appears by the Register of Baptisms of Ortery, St. Mary's Parish, Devon." The

above Register was taken out the 6th of May, 1810. I was born in April, but do not know the day of the month.

Another sign I am ordered to mention. There have been many impostors who have gone about in London, from whose scandalous conduct, and calling themselves Joanna Southcott, much mockery has been caused to my friends; and being misrepresented in various ways, I was inclined to have my likeness taken, in order to expose these false misrepresentations, when I should be no more. I was answered, it was the will of the Lord that it should be done. Mr. Sharp took my likeness, and engraved it. In it I had the bible placed before me, as opened by me promiscuously to the two last chapters of Isaiah.

These three signs are placed, in order that the Hebrews may not be imposed upon by any arts, that may be practised; as they are to receive no woman as Joanna Southcott, or coming from Joanna Southcott, without she can produce the above documents, and bring Mr. Sharp to prove it is the woman he took the likeness from.

And now let them observe the following directions.

"Let thy friends, wherever thy books are sold, send this book to the principal person of the Jews, in the place where they reside; and let the Jews assemble themselves together, and weigh it with attention, and pass their judgment on it; and let them give in their answer, in person, to thy friend who shall have sent the book, that thy friend may write down their answer for thee; for no letters must be sent to thee from any one, but thy friends; for if that were granted, impostors would write, and all manner of letters would be sent.

"If the Jews are convinced from this book, if a Child is born, as mentioned in the book, that they receive him as their Prince; then they will have further directions from the friends who send them the book; and when the Child is born, it is those friends that will make it known to them. So they must not trust to any one, but the persons that send the book, and they will let them see thy likeness."

The contents of this book taken from Joanna Southcott's mouth by me,

ANN UNDERWOOD.

Witness JANE TOWNLEY.

Thursday, March 10, 1814.

[*Price One Shilling and Threepence.*]

Printed by W. MARCHANT, No. 1, Ingram-Court, London.

THE

FOURTH BOOK

OF

WONDERS,

BEING THE

ANSWER OF THE LORD TO THE HEBREWS.

" Prepare to meet thy God, O Israel; and answer for thyself to the Laws of Moses."

Deuteronomy xxviii.

" Now let them be strict to observe all the Laws which I gave to Moses, if they expect deliverance from them; and let them look to the sixteen verses, and see all the curses which Moses pronounced against them, if they departed from his commandments.

" So if they will be judged by the Laws of Moses, then by his Laws they shall be judged. For, if they had their houses full of gold and silver, they shall never be restored to the promised land, without they keep every command of Moses perfectly.

OR,

Come to their other Prophets.

Isaiah liii. 16.

" The Lord hath laid on him the iniquities of us all."

Zechariah xii. 10.

" They shall look upon ME whom they have pierced."

" Thus are TWO THINGS set before the HEBREWS; let them choose which they will; either to keep the COMMANDMENTS of MOSES perfectly; or TO ACKNOWLEDGE THEIR TRANSGRESSIONS, as spoken by the Prophets.

LONDON:

Printed by W. MARCHANT, Ingram-Court; and sold by M. JONES, No. 5, Newgate-Street; J. HUNTLEY, Duke-Street, Grosvenor-Square; W. TOZER, Chapel-Place, Duke-Street, Westminster-Road, Southwark; also by the Miss EVELEIGHS, St. Sidwell's, Exeter; S. HIRST, Leeds; W. WADMAN, York; JAMES LIGHT, Coventry-Street, Stourbridge; EDMUND BAKER, Ilminster; C. BRADLEY, Digbeth, Birmingham; JOHN NESBIT, Gravesend; and T. TURPIN, Greenwich.

1814.

ENTERED AT STATIONERS' HALL.

I SHALL begin this Book with the following, which was inserted in *the Observer* Newspaper of April 3, 1814.

Questions put to the professors of religion, who have condemned Joanna Southcott's last Book.

I am informed, from my last publication, announcing the coming of SHILOH, to gather the Jews and restore them to the promised land, by a SECOND SON being born, by the power of the MOST HIGH, that it is by some called blasphemy; that others say, it makes JESUS CHRIST an insufficient SAVIOUR, and that they want no more Saviours; and that others say, the doctrine of the Millennium is doubtful.

As to these people I am answered, that it is for want of understanding the true meaning of the Scriptures, that such wrong judgment is drawn by them; therefore they are referred to the following passages in the Gospel:—

John, ii. 19—21. "Jesus answered and said unto them, destroy this temple, and in three days I will raise it up.—He spake of the temple of his body."

John, x. 17—18. "I lay down my life, that I might take it again. I have power to lay it down, and I have power to take it again."

"Now let those who reprove answer, from the words of the Jews, *Matthew*, xxvii. 40—47, HOW I can come down from the cross, to do away the shame that was cast upon ME, being condemned as a guilty malefactor. Can I prove the power, which I said, in the days of the flesh, I had got, as being the SON of GOD, before I have shewed that power, in raising up a Body in the likeness that I laid down?

"Let this be answered by the sons of men,

and I shall answer thee again. Let them prove my Gospel true; or let them acknowledge that they do not believe it, until I have fulfilled my words, in raising the TEMPLE which the Jews destroyed, by my own power, and not by the power of man. Let them answer, how they make ME a *sufficient* SAVIOUR, if I have not power, in the end, to fulfil my words? And, let them prove when SHILOH came to gather together the outcasts of Israel, and fulfilled Jacob's dying words. This I never promised to accomplish, till my second coming, that the SON of MAN should be revealed, whom I should raise up in the last days. And let them answer, who is the COMFORTER, whom I said I should send, that when HE came HE should reprove the world of sin? And who is the COMFORTER who I said should come, if they deny a SECOND SON? Because then they deny my second coming.

"I shall contend with men that contend with thee, until I have shamed all that shame thee, and confounded all that confound thee; unless it be those who are void of understanding, whom nothing can shame: for now the wisdom of Solomon will be proved, in all the proverbs he spake to men.

"This is the answer of the Lord to thy accusers, and not thine, and which must go into the paper: for, in condemning thee, they must condemn me likewise." JOANNA SOUTHCOTT.

Saturday, April 2, 1814.

The following is the answer of the Jews, at Birmingham, to the Book sent to them.

"She has began with a wrong set of people; for, according to what Moses said to the children of Israel, Beware of false prophets; for they will give you signs and tokens, which shall absolutely

come true; but believe them not; for it is the Lord that tries you, to see whether you are true to your God, and to God only: for we do believe only in one God, and no Trinity whatsoever."

The ANSWER *of the* SPIRIT.

"Now I shall answer thee, from the words of Moses to the children of Israel, in the chapter he mentioned to thee, saying, if "the sign or the wonder come to pass, whereof he spake unto thee, saying, let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet."—*Deuteronomy*, xiii. But to the words of that prophet, by signs and wonders, worked by enchantment, did they turn away from the LIVING GOD, and followed after other gods to their hurt. For now I shall shew them what their forefathers were: as soon as they had seen my power, in delivering them from the hand of Pharaoh, and the hard bondage they complained of, how soon did they say unto Aaron, "*make us Gods, which shall go before us: for, as for this* MOSES, *the man that brought us up out of the land of Egypt, we wot not what is become of him!*" —*Exodus*, xxxii. Let them see from this chapter, how soon Moses was forgotten, who delivered them; and how soon the power of the Most High was forgotten, who wrought their deliverance by the hand of Moses. Let them look to the molten calf, which Aaron made for them: and they said, "*These be thy Gods, O Israel, which brought thee up out of the land of Egypt.*" These were the gods which the Lord forbade them to follow after; or to worship any graven images, or the works of men's hands, that they set up to worship. *This* MOSES *forbade them;*

but this they followed on to do, like the heathens, whom the Lord drove out before them, that offered up their sons and daughters to devils; the children of Israel corrupted themselves in the like manner as the heathens had done, by offering up their sons and daughters unto devils, but not to the Lord. These were the *signs* and *wonders* that I forbade, which they had learned in the land of Egypt. And let them look back to Pharaoh, what signs and wonders he shewed in Egypt, by the enchantment of his magicians, in many of the likenesses of Moses; for, by witchcraft, signs and wonders were wrought in their days; and so they will find, in all nations amongst the heathens, that signs and wonders might be shewn by enchantment, while Satan's power remaineth; *because he can shew his power in men who give theirselves up to worship him.* And those heathen nations whom the Lord cast out had given themselves up to worship the devil; and therefore Moses gave them a strict command, that they should not follow after their gods, nor worship them; that there was no god for them to worship, but the GOD of HEAVEN and EARTH, who created MAN, and breathed in him the breath of life, that he became a living soul: and that soul is required of the Lord to worship his Creator, who made him at first. But let them see how they departed from that command, which was given by Moses; let them trace the reign of their kings throughout, and what abominations were committed in Israel; let them see the end of Solomon's reign, and how greatly the kingdom was rended from him."

2 *Kings*, xvi. 1—4. When Ahaz began to reign over Judah, he did not do as his father David had done: "But he walked in the ways of the kings

of Israel; yea, and made his sons to pass through the fire, according to the abominations of the heathen, whom the Lord cast out from before the children of Israel. And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree." *These were the gods that they worshipped, whom* MOSES *forbade.*

2 *Kings*, xvii. 16—17. "And they left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal. And they caused their sons and their daughters to pass through the fire, and used divinations and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger."

"*Here were the signs and wonders, wrought by enchantment, which the* LORD *forbade by* Moses; *and this brought on their destruction.*

Psalm, cvi. 37—39. "Yea, they sacrificed their sons and their daughters unto devils, and shed innocent blood, even the blood of their sons and their daughters, whom they sacrificed unto the idols of Canaan, and the land was polluted with blood. Thus were they defiled with their own works, and went a whoring with their own inventions."

"These were the gods that they set up, by *signs* and *lying wonders*, and forgot the GOD of heaven, who delivered their fathers out of the land of Egypt and out of the house of bondage; and brought upon themselves all the evils which Moses warned them of. And now I say with Moses, *I set before them* TWO THINGS, *choose which they will, the* LAW *of* MOSES, *or the* GOSPEL *of* CHRIST. If they say, "We reject the GOSPEL; we believe in GOD the Creator of the

universe, a ONE GOD, as spoken by Moses; but we will not believe in any MEDIATOR, that shall stand between GOD and MAN; therefore, we will choose the LAWS of MOSES, but not the GOSPEL." Then my answer is this to the Hebrews; let them look to all the commands which Moses gave them, and let them strictly observe to do them; let them look to the ten commandments, and see if they have never broken them; let them look to all the rules which Moses laid before them; and now let them strictly observe to do them, if they will enter into the promised rest. For, if they say they will be judged by the LAW; then by the LAW they shall be judged; and Moses will come as a swift witness against them, that they have broken all his statutes, and all the judgments which he laid before them. So now it is time for the Jews to turn away from every evil of sin, and be strict observers of the LAW; or how will they stand in the great day of the LORD, to be judged by the LAWS of MOSES? Here I tell them, they will tremble, and every face must gather paleness, when I come as a swift witness against them, to judge them from the laws of Moses. If they choose to be judged thereby, thereby they shall be judged; and then let them judge for theirselves, what their end must be, when all the laws, like bills of indictment, will come strongly against them, one after the other, *if they will not trust in any* MEDIATOR, *to plead their cause, as* MOSES *did.*"

Exodus, xxxii. 7—14. "And the Lord said unto Moses, go, get thee down: for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves. They have turned aside quickly out of the way which I commanded them: they have made them a molten

calf, and have worshipped it, and have sacrificed thereunto, and said, these be thy gods, O Israel, which have brought thee up out of the land of Egypt. And the Lord said unto Moses, I have seen this people, and behold, it is a stiff-necked people. Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a greater nation. And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt, with great power, and with a mighty hand? Wherefore should the Egyptians speak and say, for mischief did he bring them out to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land, that I have spoken of, will I give unto your seed, and they shall inherit it for ever. And the Lord repented of the evil, which he had thought to do unto his people."

"Here, in the figure of MOSES, stands the MESSIAH,; here stands the MEDIATOR and the REDEEMER. Are they vain and simple enough, to believe that the GOD of the whole earth, the great I AM, the CREATOR of the universe, should condescend to speak to dust and ashes, unto Moses, as a man, to say, *Let* ME *alone that my wrath may wax hot against them?* What power had MOSES to stay the hand of the wrath of GOD? And should MOSES dare to plead with his MAKER and his CREATOR, that *he* had more wisdom than the MOST HIGH, to ask what would become of HIS great name? to tell HIM what the

Egyptians would say, and remind HIM of HIS promise made to their forefathers? Did not the LORD know all THIS, as well as MOSES, and all the promises HE had made! Should MAN dare thus to contend with his MAKER, who was provoked to anger by their provocations? MOSES dared not thus to plead, *if a Mediator between* GOD *and* MAN *had not at that time put the words in the mouth of* MOSES, *to plead in the Lord's stead.* Let them look to the beginning."

Genesis, i. 26.—"And God said, let us make man in our image." Let them answer, unto whom the Lord was speaking? Will they say, the LORD placed himself with the ANGELS, *that* HE *had no* ONE *to commune with, or to take council with, higher than them?* O, vain and simple men! If I placed TWO for companions on EARTH, male and female, to commune together; then, let them know, *there are* TWO *in* HEAVEN *to commune together likewise, which are the* FATHER *and the* SON: and, *in the* SON *the* LOVE *was placed, to pity the fallen race of men;* and, *there the* PROMISE *was made in the fall,* that my HEEL should be bruised for the transgression of MAN, to bruise the *head* of the *serpent* in the end; which is to destroy the works of the devil, that they offered up their sons and daughters to. And now let them answer, who is the HOLY ONE of the LORD, that is spoken of throughout the prophets?"

Isaiah, v. 24—25. "Therefore, as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust; because they have cast away the law of the Lord of hosts, and despised the word of the HOLY ONE of Israel. Therefore is the anger of the Lord kindled against his people, and he hath stretched forth his hand against them, and hath smitten them; and the

hills did tremble, and their carcases were torn in the midst of the streets: for all this his anger is not turned away, but his hand is stretched out still. And he will lift up an ensign to the nations."

"Now let them look to the time of their destruction, *when they despised the words of the* HOLY ONE *sent unto them, and cast away the law of the* LORD. But where is the ENSIGN set up for the nations from far? And here let them discern the time that I have said the ENSIGN shall be set up far from Jerusalem, where I was put to death by the unbelieving Jews."

Isaiah, xli. 13—14. "For I the Lord thy God will hold thy right hand, saying unto thee, fear not, I will help thee. Fear not, thou worm Jacob, and ye men of Israel: I will help thee, saith the Lord, and thy REDEEMER, the HOLY ONE of Israel."

"Now let them answer, who is the REDEEMER, whom they will place to the HOLY ONE of Israel? and who is the JACOB here spoken of, and Israel that shall trust in the REDEEMER, the HOLY ONE of Israel? Will they answer, *it is the* JEWS, *if they stand out now through unbelief?* And look to the prophet's words further."

Verse 16. "Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, and shalt glory in the HOLY ONE of Israel."

"Now let them look back to the Laws of Moses, which they have broken throughout; and the ten commandments they have broken them all; then, who is the HOLY ONE of Israel, that shall redeem them, if they do not look upon HIM whom they have pierced? Let them hear and understand the words of their prophets."

Verses 20—21. "That they may see, and know, and consider, and understand together, that the

hand of the LORD hath done this, and the HOLY ONE of Israel hath created it. Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob."

"Who is the KING of JACOB? Is there now a king in Israel? Is there a holy man amongst them, that hath kept the laws undefiled? All the Jews must answer, no: there is not such a holy man amongst them. Let them answer the words of the prophet."

Verses 26—28. "Who hath declared from the beginning, that we may know? and beforetime, that we may say, he is righteous? Yea, there is none that sheweth; yea, there is none that declareth; yea, there is none that heareth your words. The first shall say to Zion, Behold, behold them, and I will give to Jerusalem one that bringeth good tidings. For I beheld, and there was no man, even amongst them, and there was no counsellor, that when I asked of them, could answer a word."

"Now come to Bradley's letter, of the other Jew."

Mr. Bradley says, he informed a Jew that there was good news for their people; for the MESSIAH would soon come. He answered him with vehemence, "Then it will be bad news for you Christians; for you will all be cut off."

"Then now let him look to the words of the Prophet.

Isaiah, lxi. 8—9. "I the Lord love judgment, I hate robbery for burnt offering, and I will direct their works in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people; all that see them shall acknowledge them, that they are the seed which the Lord hath blessed."

" Here let this wise Jew answer, *how the seed of the* JEWS *came among the* GENTILES, *but from the* GOSPEL? They that believed among the Jews were separated from their brethren, as Joseph was; and they became Christians, and turned to the Gentiles. Here the seed of the Jews began to mix with the Gentiles: and let them remember how many thousands of the Hebrews, at that time, believed in the Gospel, and were called Christians, instead of Jews; and let them consider, that, for more than eighteen hundred years, the seeds have been increasing amongst the Gentiles; therefore ye cannot tell from what stock ye all sprung, since the converted Jews turned to the Gentiles. But now is the time that *the seed will be known;* because those who proceed from FAITH, from the converted Jews, will now rejoice in the Lord, as is spoken by the words of the prophet."

Verses 10,—11. " I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with a robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations."

" Now let him answer, from the words of the prophet, how the Christians and the Gentiles can be cut off, that do believe in the Gospel, and the fulfilment, according to the words of the prophets? Then the Scriptures must be null and void, if they are cut off, who are now looking for the fulfilment."

" Let them look to *Isaiah*, xxv. 8. 9. " He

will swallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall be taken away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God, we have waited for him, and he will save us: this is the Lord, we have waited for him, we will be glad and rejoice in his salvation."

"When were these words fulfilled by the unbelieving Jews, who now stand out in unbelief? But let them see from the desire of the Christians, who are longing and waiting for the salvation of the Lord, looking for his coming to swallow up death in victory, *it is by them the words are fulfilling.* So let them not say that the Christians will be cut off, at the coming of the Lord, whom they are waiting for. But now I will tell them *who* will be cut off: *those who reject the* GOSPEL, *and put their trust in the* LAWS *of* MOSES; *if they do not keep those laws perfect and holy before* GOD, *then* MOSES'S LAWS *are a swift witness against them, and they will be cut off according to his words.*

Deuteronomy, xxvi. 16. "This day the Lord thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart and with all thy soul. Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice."

"Now let them answer, if all this is done by them: will not conscience now condemn them, that the Laws of Moses are witness against them? And let them look to the 28th chapter, how great were the promises made to the Hebrews, if they kept all the laws which Moses gave them: and let them look to the 15th verse. "But it

shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments, and all his statutes, which I command thee this day; that all these curses shall come upon thee, and overtake thee." Then let them see the chapter to the end, and see what room they have to boast that they shall not be cut off: *if they rely upon the* LAWS *of* MOSES, *and do not keep them, then their condemnation is sure.* So now is the time for all men to fix, which they will look unto—*the promises of* GOD, *made in the* GOSPEL, *or the* LAWS *of* MOSES.

John, i. 17. "For the law was given by Moses, but grace and truth came by Jesus Christ."

John, iii. 14—17. "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him, should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

Psalms, xl. 6—8. "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of ME, I delight to do thy will, O my God: yea, thy law is within my heart."

Isaiah, i. 11—12. "To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt-offerings of rams, and the fat of fed beasts, and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before ME,

who hath required this at your hand to tread my courts?"

"Now I shall answer thee. For the burnt-offerings of rams, and of lambs, and of the beasts, were but types and shadows, to be done away. The *two types* stand for the end: the *sin-offerings* and the *peace-offerings*. But these offerings did not do away the sins of the people; and therefore I said, *Lo, I come to do thy will*, O GOD; to give up my life as a sacrifice for the redemption of man. For know I told thee, in the fall, Adam cast the blame upon his Creator, for giving him the woman; and that blame I said I would bear, to die for the transgression of man, to cast out the adversary that betrayed the woman, to prove the just judgments of God in the end; that if I suffered for the woman, as she betrayed the man; so, in like manner, shall Satan be cast out, that betrayed the woman: and this is the just will of God, to take away the evil and establish the good, that the kingdoms of this world may become the kingdoms of the living God.

"And now I shall answer further, *why it was the will of* GOD *that I should take* MAN'S *nature upon* ME: it was that I might be a clear and just judge for man, in all things: but I ask mankind, how JEHOVAH, the Creator of the universe, who was never touched with the infirmities of men, could be a clear judge, to pity their weakness, their infirmities, and their temptations, to show them any mercy in the end, if I had not taken man's nature upon ME? But know what is written concerning Sodom and Gomorrah."

Genesis, xviii. 20—22. "And the Lord said, because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now, and see whether they have done al-

together according to the cry of it, which is come up unto ME; and if not, I will know."

"Here let men answer, why I said I would go down to know, and not trust the report which the angels brought?

"Now I shall begin to throw open the Bible, which stands in figures throughout for the end: for neither the Law nor the Gospel have ever been kept aright by men; because of the various temptations men are liable to; and therefore I came down to know all the temptations they had to go through, as I said by Sodom and Gomorrah, *I will go down and see.* But now come to the creations upon the earth: have I not ordered that kings and rulers, judges and counsellors, should be placed upon the earth, to rule by the Lord? And as I have placed this on the earth; do men simply suppose that JAH JEHOVAH, the mighty GOD of Jacob, *did not create* ONE *above the* ANGELS, *to do the* WILL *of* GOD, *and be a counsellor with him in heaven;* ONE *in whom he could confide?* But know it is written, he chargeth his angels with folly. Now, from the earth, judge the heavens, how things are presented from one to the other, before they are brought unto your kings and princes; and know in what manner I have compared the kings to a likeness of the King of kings, and Lord of lords: and now I ask mankind, if the prince takes away the power of the king, so long as the king reigneth? or do the prince and king make two kings? In thy heart thou answerest, no: then, from this likeness, let them judge the FATHER and the SON, and know it is but one GOD, and one MEDIATOR between God and man. Do not the sons of your kings go out to war against his enemies? but does that take the power from the king, or his honour from him, because he sends his sons to fight the battles in his stead? And

where they gain the victory, doth not the king gain the honour and glory, from the victory which his sons have gained? Here let men see the parable clear; then they will see that there are not *two* GODS, but *one* GOD; not *two* LORDS, but *one* LORD; that the SON doth not take the honour from the FATHER, any more than a prince doth from the king: but he that giveth no honour to the prince, cannot give honour to his father; and the king would be angry to see his son despised. This I have made plain before mankind, to shew them plainly the truth of the Prophets, and the truth of my Gospel, which all mankind shall find is true.

"And now I will shew thee how all stand in figures, in types, and shadows, for the end. The great promise was made to Abraham, when he offered up his son Isaac, as a sacrifice, by God's command: for though I prevented him from slaying his son, yet, in heart it was done by him; because he would have laid his hand upon the son and slain him, if the Lord had not sent the angel to prevent him. See the promise." *Genesis*, xxii. 16—18. "By myself have I sworn, saith the Lord, because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing, I will bless thee—and in thy seed shall all the nations of the earth be blessed: because thou hast obeyed my voice."

"But no more than Isaac was made the sacrifice, no more have these promised blessings ever yet taken place upon the earth: but know I came to be the ISAAC, that was offered up as a sacrifice for sin. Then let them look to the xxvith chapter, and see the promise made to Isaac."

Verses 3, 4. "I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which

I sware unto Abraham thy father. And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries: and in thy seed shall all the nations of the earth be blessed."

"Here let men see in what manner this type and this shadow stand; then they must know *that the true* ISAAC *must appear, who was offered up, before these blessings can take place, to bring in a* SEED *of* FAITH, like the faith of Abraham, Isaac, and Jacob; and then the seed of faith will remain: for I shall destroy the enemy that soweth the tares amongst the wheat: and I shall bring in all these blessings, that are promised throughout the scriptures. This will I fulfil, when I have set my KING upon my holy hill of Zion."

Psalm, xxi. 1—2.—"The King shall joy in thy strength, O Lord; and in thy salvation how greatly shall he rejoice! Thou hast given him his heart's desire, and hast not withholden the request of his lips."

"Here the Psalms of David stand as figures for the end, though judged by mankind that they alluded to David: but was David that King of glory, who is written of in the Psalms?"

Psalm, xxiv. 7—10.—"Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in. —Who is the King of glory? The Lord of hosts, he is the King of glory."

"Now let the Jews answer, who is the HOLY ONE of Israel, spoken of throughout the Psalms, and throughout their Prophets?"

Isaiah, lv. 5—6.—"Behold, thou shalt call a nation that thou knowest not; and nations that knew not thee shall run unto thee, because of the Lord thy God, and for the HOLY ONE of Israel; for he hath glorified thee. Seek ye the Lord

while he may be found call ye upon him while he is near."

Isaiah, xlix. 7.—" Thus saith the Lord, the Redeemer of Israel, and his HOLY ONE, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the HOLY ONE of Israel, and he shall choose thee."

" Let them answer, who is the HOLY ONE, spoken of by the Prophets? There is ONE GOD, and his name ONE; and there is one LORD, the HOLY ONE of Israel, and his name ONE. So there is but ONE GOD, as they allow; yet there is the HOLY ONE of Israel, the LORD JESUS CHRIST, whom they must now look unto to the ends of the earth, if they will be saved. For the laws of Moses condemn them all; and as a swift witness he will come against them, that they cannot answer one word of a thousand, to justify themselves in keeping his commandments. So if I try them by the laws of Moses, then they are all cast and condemned.

" Here I shall leave thee for the present, of the Jews, and turn to the Gentiles, who profess to believe in my Gospel, and no more discern what they believe, to be redeemed by my power, and to be saved with an everlasting salvation, according to my Gospel;—those who say all is finished, no more discern what they are to be saved by, than the Jews discern how they can be saved by the laws of Moses."

" And now I shall answer thee from their saying, if they believe in my visitation to thee, that a SECOND SON is to be born in a likeness of the FIRST, then JESUS CHRIST must be an *insufficient* SAVIOUR. To their folly I now tell thee and all mankind, that an insufficient Saviour they have

made of ME, and an insufficient Saviour I must be, if I have not power to raise a body in my own likeness, to reign upon this earth, with my faithful friends and followers, when I bring in the redemption of man; for they will all find, that as wrong as they drew their judgment of thee, saying, thou art an impostor, which is a thing impossible for man to prove; fully as wrong they have drawn their judgment of ME and my Gospel, which man cannot prove to be true, without my raising up a BODY to be glorified, here on earth, in the likeness of what I laid down for man. Now come to my Gospel: *Luke*, xxi. 24 verse, to the end. Are not the Jews scattered in all nations? Is not Jerusalem trodden down of the Gentiles? not the Gentiles that are become Christians, because these are the Gentiles that must be fulfilled. Now let them answer, what is the meaning of being fulfilled, and what were the signs that I spoke of the end. Let them look to all nations, and see what hath followed since my visitation to thee in ninety-two: and remember the words and the tidings which the angels brought.

Strange Effects of Faith, page 32.

"What good news the angels bring!
What glad tidings of our King!
Christ descending from his throne
To bring his Father's glory down."

"Now look to my Gospel. *Luke*, xxi. 27, 28.—"Then shall they see the Son of Man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

John, xxi. 22.—"Jesus saith unto him, if I will

that he tarry till I come, what is that to thee? Follow thou me."

Acts, i. 6—11. "When they were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power: But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto ME, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And, while they looked stedfastly towards heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner."

"Now let them answer, in what likeness the Disciples saw ME? When the cloud covered ME, they could see nothing but the cloud; and in like manner the angels told them I should come again; and this is the meaning of my words in my Gospel, of coming in a cloud, with power and great glory; and so, like a cloud, I have overshadowed thee; for though my power is seen like a cloud, and to thee the power is felt; yet from all am I concealed from your sight. And this is the perfect manner I said I should return to bring in the redemption of man: and, if I have not power this to accomplish; then, an *insufficient* SAVIOUR they must make of ME; to lay a foundation that I cannot complete its building; for an insufficient Saviour I am made by all sects and parties; and this I said I should find at

my second coming. What insufficient Saviour do the Calvinists make of ME, that I can save none but those that were elected before the foundation of the world! Then to what purpose was my coming to save those that were saved before? For, by their doctrine, they could not be lost; and by their doctrine they must judge that an unwise God was the Creator of the universe, to make a decree, in every age of the world, that some were elected to be saved, that they could not be lost; and others were reprobated to be lost, that they could not be saved; and yet they presumptuously say, it pleased GOD to put his own SON to a shameful death, to lay on him the iniquities of all; and to suffer persecution to this day, for the sake of the men whom HE had ordained should not be lost; when I said in my Gospel, I came to seek and to save that which was lost! Here is the blindness and ignorance of men; so that an insufficient Saviour I am made by them.

"And now I shall come to another class of people, who say they are saved by their own righteousness, their own merit, and their own goodness; that they are all righteous within, that they are all holy, that they are all pure, that all Christ's righteousness is within them. So *by their own merit they are saved;* then to what purpose was my shedding my blood for them, if their own goodness saves them?

"But now I shall come further to their saying that I am an *insufficient* SAVIOUR, if I fulfil my Gospel the way I have revealed to thee; but I tell thee, if I do not fulfil it this way, an insufficient Saviour I must be to convince the Jews, convince the Deists and Atheists, convince the Arians, and those who say that my mother was an harlot, and that I was a bastard. Thus I have

not yet shewn my power sufficient enough to convince any of their errors, that now stand out in unbelief. As my ways and my wisdom are called blasphemy, by the boasters of religion, and taken in question by them; then now I call them forward to shew their wisdom and their power, to convince these blasphemers, of every sect and party, whether they mock the Gospel, or whether they mock the Prophets; let men shew their sufficiency, from the Gospel and from the Prophets, to convince mankind of their errors; or let them stop their blasphemy that they are daily committing, in the manner they are speaking against my visitation to thee. Let them prove the time that ever the words of the Prophets were fulfilled, which I ordered thee to bring together in thy last book; let them not say it was thy opinions, or thy notions; because it was my command to thee, to bring them forward, in the manner they are placed together; and the manner they are explained was not from thy wisdom, but mine; not from thy understanding, but my directions; for it was I revealed the sense and meaning of them.—Now let them answer, from their wisdom, WHO is the SON of MAN that I said should be revealed, and in *what* HE should be revealed? Let them answer, *who* is the SON of MAN coming in a cloud with power and great glory, for men to expect their redemption to draw near? Let them answer the meaning of these words:

Luke, xxi. 35—36. "For as a snare it shall come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the SON of MAN."

"Here let them answer the meaning of the

words, *who* is the SON of MAN, that as a snare is here meant, that they cannot understand? But if they blame my explanation to thee, let them shew their wisdom, to prove my Gospel true another way. And let them see, throughout the land, the blasphemy spoken against the Scriptures; and how it is out of the power of men to prove the Scriptures true, to shame and confound these blasphemers. This sufficiency is not in man; for insufficient are their ways, insufficient is their wisdom, their knowledge, or their understanding, and insufficient is their power. But now I shall shew the full sufficiency of my power and wisdom, to save to the utmost all nations, kindred, and people, to bring them to the knowledge of the LIVING GOD; that the kingdoms of this world might become the kingdoms of the living God, for every knee to bow to ME. Have I yet taken my great power, to reign and rule over the hearts of men? This sufficiency is behind; but this is the time that they will see the sufficiency of my power to destroy those my enemies that would not that I should come and reign over them, *by raising up a* BODY *in the likeness of what I laid down.* But do men simply suppose, that I shall leave the glories of heaven, to come down and dwell with men upon earth, because I have not power to raise my likeness, in my name, and in my stead? Let them answer the words in the Acts of the Apostles.

Acts, iii. 19.—"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord: and HE shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the times of restitution of all things."

"Now let them answer, with all their boasted

wisdom, what is the meaning of the Apostle's words? what are the times of refreshing, to come from the presence of the Lord? and what is the meaning of sending JESUS CHRIST, to raise up a Prophet, according to the words of Moses? The Apostles did not understand what they wrote, any more than thou hast understood what thou hast written. If they had understood, they would have known, in the end, *that I should raise up my likeness, greater than* MOSES, to be a Prophet, Priest, and King, to lead the people in the last days. But what likeness of MOSES was there in ME? Did I deliver the people from the hands of their enemies? did I establish them in any promised land, when I became flesh and blood and dwelt with men? Let them prove that this was done; and let them prove the time and season that the words of the Prophets have been fulfilled, in the chapters I pointed out to thee. This is impossible for them to prove; then now I ask them, where is my merit, where is my wisdom, or where is my power, to fulfil the words I said in my Gospel, that I came not to destroy the Law or the Prophets, but to fulfil them? And thou hast faith enough to believe in my sufficiency, my power, and my goodness, that what I have said I have power to fulfil, and to complete the foundation that I laid in the beginning. Because I have told thee, from my first coming, it was to die for the transgression of man, to cast out the adversary that betrayed the woman; and, by the Gospel, to prepare the way, to make the path straight in the wilderness, that they may see, in the end, the way I meant to visit again, to set my SON on the holy hill of Zion. For, I now tell thee and all mankind, the Gospel is much plainer to be understood, in what manner my *Second Coming* would be, than my

First was from the Prophets.—Let them answer from the words of Paul, how GOD shall send forth his SON made of a WOMAN? WHO is the SON that is to be revealed in the last days? WHO is the LORD GOD that is to dwell amongst mankind? What remains to be testified in due time? I now tell thee, the blindness of the professors of religion wrest the scriptures to their own condemnation; because they deny the truths they contain; and by saying they are fulfilled, when they are not, they strengthen the hands of evil doers to go on in unbelief.

" Now come to the words I spoke to thee this morning, *that I should descend from the cross, and build up the temple, which the Jews destroyed in* ME.

Matthew, xxvii. 39—43. " They that passed by reviled him, wagging their heads, and saying, thou that destroyest the temple, and buildest it in three days, save thyself: if thou be the Son of God, come down from the cross. Likewise also the chief priests, mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will save him: for he said, I am the Son of God."

" Now I shall answer thee, from the language of mankind, and from the words I said to thee in the morning — *If I am the* SON *of* GOD, *this year will I come down from the cross, by producing a* BODY *like my* OWN, *by producing* LIFE *as I laid down, by placing a* CHILD *in the midst of them*; *and whosoever receiveth the* CHILD, *receiveth* ME; *and whosoever rejecteth the* CHILD, *rejecteth* ME. And I shall explain to thee the meaning, why I said, *come down from the cross*; as thou sayest in

thy heart, *I was then taken down from the cross*, and after that ascended to glory, from the account given by my disciples. But know, the cross stood as a disgrace, that as a malefactor I was put to death, and with malefactors I expired on the cross; so that my honour still stands as one stained with guilty blood, that men by repentance have not done away; neither have the eyes of their understanding been opened to see it was in love to man, that I submitted to the death of the cross; but how was that love mocked and despised by the Jews! how were my disciples put to death, for bearing testimony of ME, as the SON of GOD, to do away the stain of sin in the end! But who believed their report? See the nations every where: am I not looked upon as a malefactor, and the cross stained with guilty blood? Is not this the language of the Jews? Do they not mock and despise my Gospel? Is not the language of their hearts now as it was in days of old?—We have a law, and by that law he ought to die? Know the letter that Bradley sent thee; then, from them, I still stand on the cross as a guilty malefactor, to be put to death.

"Now come to the Christians, in your own land, who call themselves Christians, by the Gospel; and do they not say, that the Virgin Mary was a whore? that her son was a bastard? Is there not worse said by the professors of religion, than by the Deists and Atheists, who place the scriptures by the inventions of men? Thou knowest that *Paine* put all to men's invention: then, by them, the cross stands stained with a malefactor; and it is in men I stand condemned; because it is looked upon as invention. But now come to those who profess to believe that there was a Gospel, that I was put to death for saying I was the SON of GOD; and my Dis-

ciples blamed for believing my report, from the miracles I wrought. So that from men who so unjustly condemn, and do not believe I was the SON of GOD, *I must now stand upon the cross as a guilty malefactor, with eternal disgrace resting upon my memory, which I have not power to do away.* So that if ye discern the language of men's hearts, every way and every where, I still stand on the cross, as a guilty malefactor, justly condemned to die. For know I have told thee from the *Calvinists*, if they understood the doctrine which they preach, *they make no more merit of my death, than the Jews, and the unbelieving world;* for the way they have placed ELECTION and REPROBATION to be a fixed decree by the Lord, before the foundation of the world, to go on in every age, and yet my blood must be shed to justify the *one*, and condemn the *other;*—now from such doctrine, saying, the Lord delights in such cruelty, it gives room for Satan to plead in men, that the Bible is an eternal disgrace to the Deity: and were it not for the blindness and ignorance of men, that the true knowledge and meaning of the Scriptures are reserved to the end, their sins would be of the blackest die, who place my Gospel this way. But know what I have told thee already, of ELECTION and REPROBATION: *the* ELECT *was* MAN, *from the foundation of the world, and the reprobate was the devil,* who first worked rebellion in heaven, and as soon as man was created, worked rebellion in man, when he had betrayed the woman, in the fall: and it was to free man from the fall that I suffered the death upon the cross, to cast out the adversary that betrayed the WOMAN, that MAN might have hope in the end. But where is this doctrine preached? who points out my love to man, in the shameful death I died for them? who hath clear-

ed my honour, in submitting to the death upon the cross? or who hath cleared the honour of God, to have this to be his will, that I should submit? In thy heart thou answerest, no man: for every doctrine thou hast deeply meditated upon; because I have called all things to thy remembrance; and thou hast said in thy heart, there is no way placed by man, which clearly proves the love of God in Christ Jesus, by the shameful manner I expired on the cross. This thou hast been deeply pondering upon: because I have opened the eyes of thy understanding to see the madness and folly of these gospel preachers, *how they stain the honour of God, in my love to die for man, more than to clear my honour, to shew for what ends I gave up my life.* So that, by every sect and party of religion, I still stand as a guilty malefactor, offered up upon the cross; because my honour is stained by all.

Now come to the ROMAN CATHOLICS, who trust in man for their salvation, for their pardons, to send them to heaven; then if man could pardon, what need I to die on the cross? If man could save them with an everlasting salvation, and cast out their adversary that betrayed them, and bring in the redemption of man, then my Gospel must be null and void: madness and folly they must judge in the FATHER and the SON, for ME to submit to such a shameful death. And therefore I told thee, in the morning, I should come down from the cross, and build up the TEMPLE of my BODY, which I said they should destroy, and I should raise it up again in three days. I have shewn thee already how I stand on the cross, by every sect and party, with an accusation written, *This is* JESUS *the* KING *of the* JEWS. This was mocked when I was on the cross, and now I have told them that I shall raise up a body that I laid down

for man, to fulfil the words which Pilate wrote; but then see the professors of religion; this is brought as an accusation against ME, as it was by the Jews, when I expired on the cross. Therefore marvel not at the anger and indignation I worked in thy spirits, when they told thee the words which were spoken, that if I raised up ANOTHER, according to my Gospel, to reign with my people here upon earth, when I come to claim the kingdom I died to redeem; this they say makes ME an *insufficient* SAVIOUR: and this every sect and party have made ME; neither is it in the power of men to make ME a complete, sufficient Saviour and Redeemer, before I come in power to fulfil my Gospel, according to the plan I laid before them. But *now* is the time they shall find that man hath made ME an *insufficient* SAVIOUR; but I will prove myself a *complete* SAVIOUR and REDEEMER to all them that will trust in ME, and believe in my Gospel, that GOD so loved the world that HE sent his SON, not into the world to condemn the world, but that the world through him might be saved; that I shall take away the sin of the world, and bring in that rest and peace that still remain for the children of God. And this is the way I shall come down from the cross, by clearing my honour and love to mankind, in submitting to the death of the cross; and which I know is impossible for men to clear: they cannot quench the flames of fire, that are burning with indignation in the hearts of men, set on by the devil; they cannot stop the mouths of lions, that are ready to tear and devour one the other, filled up with rage and fury; so that their malice cannot be stopped, neither can their mouths be shut, by any power or wisdom in men.

"But now I will tell thee how I shall gain the victory in war—by fulfilling the words I said in

my Gospel, and the words which my accusers upbraided ME with — Thou that destroyest the TEMPLE, and buildest it in three days, save thyself; if thou be the SON of GOD, come down from the cross. And now I shall shew thee how I cannot come down from the cross, to clear my honour amongst mankind, before I raise up a BODY, to be called the TEMPLE of the LIVING GOD, in the likeness of the BODY that I gave up on the cross for man; and now is the time, I have told thee, that I shall shew my power amongst mankind, by the fulfilment of my Gospel.

" Now come to the words of *John*, xvi. 7.— " Nevertheless, I tell you the truth; it is expedient for you that I go away: for if I go not away, the COMFORTER will not come unto you; but if I depart, I will send him unto you."

" I have already explained to thee why I could not, in justice and honour, come to destroy the power of the devil, for betraying the WOMAN, before I had suffered for the transgression of MAN, who cast the blame on ME for giving him the WOMAN; and as by the fall man brought himself under the power of the devil, which bringeth all miseries into the world, so by my death I shall destroy him that hath the power of death, which is the devil: because by his arts, in betraying the woman, he brought the sentence of death upon all mankind. And therefore I came that MAN might have life, and the sentence of death to be passed on him that caused the fall: therefore I said, If I was lifted up, the prince of this world should be cast out; and I would draw all men unto ME.

" And now look to the words of *John*, xvi. 7—12. " If I depart, I will send him unto you. And when he is come, he will reprove the world

of sin, and of righteousness, and of judgment: of sin, because they believe not on ME; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now."

"Here let the Scribes and Pharisees appear who boast of their profession of faith, in believing my Gospel, and boast of their wisdom and knowledge to understand my Gospel; let them answer, WHO I meant, that I said I would send unto you? and when HE comes, who is HE that can reprove the world of sin? This cannot be done by man. As my Gospel now stands, do not all professors of religion reprove one the other? do they not condemn the judgment one of another? Then how can they reprove the world of sin, and of righteousness, and of judgment? Where is the man upon earth who can come forward boldly this to do? Do not the professors of religion boast of their righteousness, and of the judgment they have of the Gospel? and yet they condemn one the other, from the different opinions there are in mankind. Like Babel's builders, they confound their speeches: then how can MAN reprove the world, before the COMFORTER comes, whom I said I would send unto you? and when he cometh, he will do what no MAN can do: because in HIM I shall prove the truth of my Gospel, that the TEMPLE of my BODY, which they destroyed, they will see I have power to raise up again a LIVING TEMPLE, in my likeness, to be the TEMPLE of the LIVING GOD. And this is the SPIRIT of TRUTH, which I said should guide you into all truths: for HE shall not speak of himself, but whatsoever HE shall hear, that shall HE speak: and HE will shew you things to come. Now let

men answer, when this SPIRIT ever appeared, that could guide men into all truths, that doth not speak of himself? for HE shall glorify ME; for HE shall receive of mine, and shall shew it unto you: all things that the FATHER hath, are mine; therefore I said, that HE shall take of mine, and shew it unto you. Now let men answer, when this COMFORTER ever appeared, with this knowledge and power from the FATHER? When I became flesh and dwelt with men, I spake of the FATHER, and spake of myself: for I said, *before Abraham was* I AM: I said, I was in the FATHER, and the FATHER in ME: that I come from God; I go to God. I spoke of the glory I had with the FATHER, before the foundation of the world; but know, I told my disciples that the COMFORTER should come, if I went away: for their hearts were filled with sorrow at my telling them I should leave them; and therefore I told them I should send them a COMFORTER, which should be another in my stead, to abide with man for ever. Then, *how can they prove my Gospel true, for the final day of judgment to take place, before I have fulfilled my words?* And now is the time I shall fulfil them: for know I have told thee, the BODY *I shall raise up is the* SPIRIT *of* TRUTH, *to fulfil my words.* But HE cannot speak of himself; because it is I have spoken of him: and when HE cometh, HE will glorify the FATHER that sent him; because HE cannot bear testimony of himself; for it is my Gospel which beareth testimony of him, that I should send him before the end: and then HE can prove my Gospel true; and all his friends and followers can boldly come forward to join with him in the truth of my Gospel."

"Now look to *John*, xv. 25, 26. "But this cometh to pass, that the word might be fulfilled

that is written in their law, They hated ME without a cause. But when the COMFORTER is come, whom I will send unto you from the FATHER, even the SPIRIT of TRUTH, which proceedeth from the FATHER, HE shall testify of ME."

"Here men neither see nor understand what I said in my Gospel, as to WHO is the COMFORTER; WHO is the HE that I said should testify of ME, when HE did come. I said to my disciples, Ye also shall bear witness, because ye have been with ME from the beginning: and they bore witness of my words, and of my sayings; and they bore witness of my miracles; they bore witness of my death, and resurrection; and they bore witness of the power I gave them, and warned their hearers to be waiting for my coming, without sin unto salvation.

Hebrews, ix. 28. "Christ was once offered to bear the sins of many; and unto them that look for him shall HE appear the second time without sin unto salvation."

"This no man can explain, by his own wisdom; but I shall explain it to thee. When I took man's nature upon ME, *I was subject to men, and not* MEN *to* ME: and I bore their sins with my own body on the cross; for, as a sinner, I was condemned to die by man; and as a sinner I now stand condemned, as a guilty malefactor on the cross; then now I ask, by the wisdom of man, how I can appear the second time without sin unto salvation? Were I to call the day of judgment now, should I not stand condemned by the Jews and Gentiles, that there was no truth in my Gospel, no truth in my Disciples? All that I have brought forward to thee would be pointed out by mankind, as is already done by Deists, Atheists, and Arians; then now let mankind answer, how I can appear the second time without

sin unto salvation, before I have fulfilled my own words, and the words of mine Apostles? Were I now to come, with saints and angels, to bring in the day of judgment, as the Scriptures now stand, the Prophets, and the Apostles, must all be found liars, and my sayings false, as the fulfilment thereof cannot be proved: for men and devils would rise up against the Scriptures; and where is the man who could prove them true? And therefore, the wisdom of men can never clear my honour as a God. For I shall now shew thee the folly in men, who boast of their belief in the Gospel, and expect the day of judgment to come before they can prove any truth that is fulfilled—only my disciples being put to death, and the Jews scattered in all nations: and now they deny the SPIRIT of TRUTH, where more truths have followed, that can be pointed out from my visitation to thee, than they can prove from the Gospel, that ever have yet taken place.

So if the SPIRIT of TRUTH be denied, my Gospel is denied throughout. I have already explained to thee how my disciples bore witness of ME; because they had been with ME from the beginning; but now I shall come to the present day; for these are my disciples, and these are my witnesses, who have been with thee from the beginning, who know the warning I have given them, that my SECOND COMING was nigh, that the SPIRIT of TRUTH should come to guide them into all truths.

"Now come to the Prophecies I gave to thee. *Answer of the Lord*, page 105.

They'll find the SPIRIT and the BRIDE are come;
They'll find the ROOT of DAVID to appear,
And then the MORNING STAR, you may see clear,
Is with the EVENING STAR arose to shine;
The night's approaching, and the day decline,

For Satan's kingdom for to govern here;
'Tis MAN hath all to hope; but fools shall fear,
Who judge these things came from a Woman's hand,
Without the LORD, and in such order stand.
Then tell ME why such thoughts ne'er came before,
To prove my Bible and to make it clear,
That every word that's written there is true?
'Tis more than any learned man can do,
To make my Bible clear, as thou hast done;
I ask, what rock this nation build upon,
If that my Bible they do all deny?
And now I'll come to the weak faith of thee."

" Here let men mark when this was given and published in 1802; and let them compare this with what I have revealed to thee now of the COMFORTER's coming; and let them look further to thy Sealed Prophecies. *First Book*, page 15, given in 1796.

" Let Jews and Gentiles both appear—
The Bride must crown the end.
For if like man I do go on,
As VERY MAN to be;
I sure shall to the purpose come,
And strongly cleave to thee,
So wonder now and stand amaz'd,
Ye fools and slow of heart;
For on the WOMAN you may gaze,
But I shall take her part.
For all her friends she surely left,
To follow my command;
Then to her now I'll strongly cleave:—
She 'th chose the better part."

" Now let them see in what manner I have spoken to thee in the likeness of my Gospel, to fulfil my Gospel. Know I said, as I came like MAN, so I said I should act like VERY MAN, and cleave to thee, to bring in the HEIR to my KINGDOM. Let them look to Page 96, of the same book.

" And as like MAN I did appear,
I say like MAN I'll answer here.
You say the kings receive their crowns,
And 'tis by heirship they are found;

Then tell ME where the heirs do come;
Is it from *woman* or from *man*?
Let all the learned men appear,
And tell ME if they bring the heirs,
From any law that they have got:
The mystery's deep, beyond your thought.
I plac'd my Bible all like MAN,
That heaven and earth alike might come:
And now like MAN I do appear,
To prove the WOMAN brings the HEIRS,
That must possess my every crown;
And so the end shall now be found.
For if I ever join with man,
I said like him I'd laid my plan:
And so my plan I've shew'd it plain—
Look deep ye learned sons of men."

"Now let them weigh these things together, in what manner, like my Gospel, I have spoken to thee; though not understood by thee, nor any of the believers, before my visitation came to thee in a manner that astonished thee, that in the like manner I was born of the Virgin Mary, as she was visited from on high, so thy visitation is now the same, to bring in the COMFORTER, that I said should proceed from the FATHER, that the FATHER would send him in my name:

And now in my name all this is done.
Awake ye simple sons of men;
And now my Gospel you see clear,
The way that I must first appear,
To prove my Gospel all is true:
I call both Gentiles and the Jews—

—To answer now to my Gospel—a little while and ye shall not see ME; and again, a little while and ye shall see ME; because I go to the Father. Do ye inquire among yourselves of what I said, a little while and ye shall not see ME; and again, a little while and ye shall see ME? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice; but your sorrows

shall be turned into joy: a woman when she is in travail hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world: and ye now therefore have sorrow, but I will see you again, and your hearts shall rejoice, and your joy no man taketh from you. But did no one take the joy from the Disciples? was their sorrow turned into joy, when they saw ME expire on the cross, when they were persecuted, and put to death? Read the life of my Disciples, and what they went through; did the COMFORTER then come? or did they see the MAN-CHILD born, that they should see my likeness again, in raising a body by my own power, in a likeness of the body I laid down for man? This was not seen by my Disciples; neither did any COMFORTER come to them: they had the COMFORT of the HOLY GHOST to strengthen and support them; and they felt the power of my SPIRIT to enable them to go through the persecution they had to go through; but the COMFORTER I mentioned, whom I should send unto you, is not yet come; but know, from the woman's travailing to be delivered of the CHILD, forgetting the anguish for joy that a man is born, is to shew mankind that this COMFORTER and SPIRIT of TRUTH must be born of a WOMAN, as I was born. And I do not tell thee that thy anguish will not be great in labour, before the Child is born: and now I shall shew thee the folly of the believers, who judge, because thy visitation is from the Lord, that thou wilt not suffer according to nature, as other women do, in child-bearing: because they judge that all pain will be taken from thee. And now I shall shew thee their folly: know what I said in this chapter, of forgetting

the anguish of her pain; know what I said of destroying the temple, and raising it in three days; then let no one marvel to see thee in great agonies of pain, till the third day appeareth. Know what I have said to thee already, that thou must suffer like thy MASTER, for the stubborn sons of men; and know I have told thee that thy sufferings will paint mine to the life, when the Child is struggling in the womb to get life. This I have told thee already, *that as I suffered for the transgression of* MAN, *in child-bearing thou wilt suffer for the transgression of the* WOMAN; and therefore it is written, She shall be saved through child-bearing; and then the next enemy that shall be destroyed is death.

So here let man discern my plan,
The way I'll bring all round.
And now I ask thee, where's the man
My wisdom shall confound?
For, in the end, 'tis my intent
To make it out so clear,
That there's no man on earth can stand
To prove thou'rt guilty here
Of arts, or lies, or strange disguise,
As they do now condemn.
But they will find theirselves unwise;
For I shall make it plain,
That every truth is found in thee,
My Gospel to fulfil:
But Satan is thy enemy;
And men's hearts I shall chill,
Who now go on by Satan strong,
And fill their tongues with lies.
I know the venom that is come,
And how the fools chastise:
With every art that hell hath got,
He now will work in man,
To say that thou wilt act that way,
That their deceit is known,
To place on thee, I now do see;
But I'll confound the whole;
For like theirselves they all judge thee,
Where Satan's rage doth fall.

"And therefore marvel not in thy heart, *that I have told thee thy sufferings must be great; and thy danger of life will appear great:* and this is the sorrow that thy friends and believers will feel, as I told thee, *till the third day;* for here is the TRANCE mentioned in thy writings; *first the Trance of thy mind,* from my visitation to thee at first; *but the next comes when* LIFE *is brought into the world.* And know what I have said in thy writings: *Strange Effects of Faith,* page 280.

> "Then now 'tis LIFE brings on the strife—
> Behold an INFANT cry,
> The MOTHER's pain doth all remain,
> When it is brought so nigh."

"Now I shall answer thee from these words. Hadst thou understood them, thou wouldest have known that it was from a CHILD being made mention of to be born of thee, which would bring on strife and contention amongst mankind: and now thou wilt find, that strife and contention to rise high. See on the one hand what raptures of joy that the believers are filled with, to hear the glad tidings, that the PRINCE of PEACE will now be born, to fulfil the words of the Prophets, to be the COMFORTER I said in my Gospel; and to come according to the words of Paul."

1 *Corinthians,* iv. 5—6.—"Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God. And these things, brethren, I have in a figure transferred to myself, and to Apollos, for your sakes; that ye might learn in us not to think of men, above that which is written, that

no one of you be puffed up for one against another."

"Here Paul plainly saw that the Lord would come to bring to light the hidden things of darkness; for all my Gospel seemed hid in darkness to all my disciples; because none clearly understood in what manner I spoke of my Second Coming; nor in what manner I should fulfil the words of the Prophets; and therefore John the Baptist sent out his disciples to know if I was the CHRIST, or whether they should look for another. But know my answer to his inquiry: Tell John what ye yourselves have seen and heard. But I did not tell him whether they should look for another, or not, that should come after ME, and be preferred before ME. For know, when I became flesh and dwelt with men, *I was not preferred as a* PRINCE, *or a* SAVIOUR, *but was condemned to death as a guilty malefactor;* but now the COMFORTER, whom I shall send in my name, will be preferred as a PRINCE and a SAVIOUR: and then the FATHER will be honoured for the SON'S sake; because they will see the truth of my Gospel.—

"And now I shall answer the thoughts of thy heart. Thou sayest, it was John the Baptist that said, HE it is who cometh after me is preferred before me, whose shoe-latchet I am not worthy to unloose. Here I do not marvel that the words stumbled thee, of my placing his words to a likeness of myself; for then *I must make the* SON *greater than the* FATHER, *and could not be the* LAMB *of* GOD *to take away the sin of the world.* But I shall explain the sense and meaning thereof. Know that John and I came into the world nearly together, not long one after the other; and know what is written of John the Baptist in my Gospel."

Matthew, iii. 1.—"In those days came John

the Baptist, preaching in the wilderness of Judea, and saying, Repent ye; for the kingdom of heaven is at hand. For this is HE that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."

"Now I shall answer thee of John's preaching, and of my coming in the flesh—it was to lay the foundation, to prepare the way for ME to finish what I began. *Two ways* I was spoken of by the prophets, and therefore *two ways* they must be fulfilled. But now I ask mankind, from the prophets, who they would receive as the SON of GOD? who would they receive as the HOLY ONE of Israel? For though it is written, the LORD and his HOLY ONE; yet the HOLY One of GOD they would not permit, but judged their own selves to be the holy ones of Israel; and from this pride and vain boasting came their fall; and, instead of being the holy ones of Israel, they became an outcast nation. So that it is not from the Prophets that the LORD and his HOLY ONE will be received, but from the plan of my Gospel. I came to prepare the way, to make straight the path before mankind; and now I shall make it plain and straight before all men. I laid the foundation, I began the building of the house; but from the wisdom of men, all must say, that I began the building which I was not able to complete and finish. But know what I said of a king going to war."

Luke, xiv. 31.—"What king going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?"

"From these words I shall answer thee. It is not from the Prophets that I could meet the king,

with ten thousand to destroy his twenty thousand; this could not be done had I not come to lay the foundation, to shew in what manner I should return again, and how my Gospel stands to fulfil the Prophets in the end, and the Psalms of David, which never were fulfilled in man; but now I have told thee that they shall be fulfilled in the SON that shall be born of thee this year. For HE shall be the King that I shall enable, with ten thousand, to destroy those that rise up against him with twenty thousand. So that if his enemies be double at first; yet, I tell thee, one man shall chace a thousand, and two shall put ten thousand to flight at the last. For now I shall make my Gospel clear; and prove that this was the building, this was the tower that I laid the foundation, for to raise it up in the end. But know how I was mocked on the cross—"Let him come down from the cross, and we will believe him. He saved others, himself HE cannot save:" and to their mockery I gave up, and laid my plan to return again. And all shall find, that according to my Gospel is my return, to come down from the cross, and raise the SON that now shall reign in DAVID's stead. But here I shall leave thee at present, from my Gospel, and come to the witness that my Disciples bore of ME.

Romans, i. 1—4.—"Paul a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God, (which he had promised afore by his prophets in the holy Scriptures) concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."

Romans, ii. 14—16.—"For when the Gentiles, which have not the law, do by nature the things

contained in the law, these, having not the law, are a law unto themselves: which shew the works of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing one another—in the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel."

Romans, iv. 19—25. "And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God: and being fully persuaded, that what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead, who was delivered for our offences, and was raised again for our justification."

Romans, viii. 17—19—32—34—39. "If children, then heirs; heirs of God, and joint heirs withChrist: if so be that we suffer with him, that we may be also glorified together. For I reckon, that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God.—He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth: who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand

of God, who also maketh intercession for us.—Height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus."

Romans, xi. 25—26. "For I would not, brethren, that ye should be ignorant of this mystery (lest ye should be wise in your own conceits) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob."

Galatians, iv. 4—7. "But when the fulness of the time was come, God sent forth his Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore, thou art no more a servant, but a son; and if a son, then an heir of God through Christ."

1 *Timothy*, ii. 3—7. "For this is good and acceptable in the sight of God our Saviour: who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time. Whereunto I am ordained a preacher, and an apostle (I speak the truth in Christ, I lie not) a teacher of the Gentiles in faith and verity."

Philippians, iii. 20—21. "For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

Philippians, ii. 10—16. "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father.—Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain."

1 *Corinthians*, i. 4—9. "I thank my God always on your behalf, for the grace of God, which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you. So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord."

Galatians, i. 8—9. "But though we, or an angel from heaven, preach any other Gospel unto you, than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach another Gospel unto you, than that ye have received, let him be accursed."

1 *Thessalonians*, v. 23.—"And the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

1 *Corinthians*, xiii. 9.—"For we know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away

childish things. Now we see through a glass darkly; but then face to face: now I know in part; but then shall I know, even also as I am known.

"Now I shall answer thee from the words of Paul, which I ordered thee to place together, that men may see what Paul's preaching was, what Paul's Gospel was; that he said, if he, or an angel from heaven, preached any other Gospel, than he had preached, let him be accursed. I have ordered thee to bring this together, that men may consider what they do read; for I now tell thee, every one that denieth my coming, to bring in that PERFECT ONE which Paul speaks of, preaches another Gospel, and another docrine, that was never taught by ME, nor my Disciples. Let men look through all the epistles of Paul and Peter, James and John, and the Revelation throughout, and then they will find that a further revelation was to be given, how that PERFECT ONE would come: for already it is but in part that my Gospel hath been fulfilled. Now let men call reason to their assistance, and know, that, if Paul, from the abundance of revelation that was revealed to him, to know of my coming, and be looking for it, yet if he knew but in part, and prophesied but in part; because he knew not in what manner HE which is perfect should come to fulfil my Gospel, and the words of my Disciples, and do away that which is but in part;—if Paul saw but through a glass darkly, after being visited by the Holy Ghost, and led powerfully by my Spirit, I now ask the professors of religion, *how they can boast of their wisdom and knowledge, to say they know the whole, that they can see face to face, to understand how my Gospel will be fulfilled?* Then they must boast of greater wisdom than ever my Disciples boasted

of; because they wrote of a *further revelation*, that should be given in the last time; and if this revelation be denied by man, then all my Disciples must be found liars, and all my Gospel null and void. Then what Saviour do such professors make of ME? What Gospel do they trust to, if they deny every truth it contains, to say that these things will never be fulfilled? Here I tell thee, in one likeness stand Jews and Gentiles.

"And now come to the words of the Jews, who say, *that they trust in the* LAWS *of* MOSES *for their salvation;* then let them look to the LAWS of MOSES, and see their destruction, if they do not keep his laws perfectly. And let them see what the laws of Moses were, and appeal to their own consciences, whether Moses will not come as a swift witness against them, that they have not kept the laws which he commanded them. Now as I have brought forward my Gospel, and mine Apostles, to the professors of my Gospel, to let them see what they must expect, if they say my Gospel is false: for then I ask them on what Saviour do they rely, as these sayings were never fulfilled? Let this be answered by men of learning: for I now tell thee, the boasters of religion have turned the Gospel in such manner as to make it appear another Gospel; and therefore it must be men of learning that can see the plain truth before them, or it must be men of faith to believe that, what I have said I have power to fulfil, to believe all things, and to hope all things, and know, that faith, hope, and charity, must now be joined together; but the greatest is charity, to believe and rely upon the honour of GOD, and believe in the SON whom HE hath sent; that died for the transgression of man, but is able of the stones to raise children unto Abraham, and to prove his power

in raising up a likeness of his BODY, which they destroyed. This must be the faith of the believers who now look upon JESUS CHRIST as an all-sufficient SAVOUR; for without this CHARITY, faith and hope will both fail, of looking for the redemption I promised in the end.

" Here I have warned the professors of my Gospel, what their faith must be, to be saved by the Gospel. And now I shall come to the JEWS, and tell them what their religion must be, if they will be saved by the LAWS of MOSES. Let them look to the xi. chapter of *Deuteronomy*, how great are the promises in that chapter, if they kept all the laws which Moses commanded them. Let them look to the 8th verse—" Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land whither ye go to possess it; and that ye may prolong your days in the land, which the Lord sware unto your fathers to give unto them, and to their seed, a land that floweth with milk and honey." Verses 26, 27. " Behold, I set before you this day a blessing and a curse: a blessing, if ye obey the commandments of the Lord your God, which I command you this day: and a curse, if ye will not obey." Chapter xxviii. likewise is for the Jews to observe and keep holy, if they will be saved by the Laws of Moses. Let them see how great are the promises, if they obeyed all the commandments that were given them; but let them see, from the 16 verse to the end, all the curses which Moses pronounced against them, if they departed from his commandments. But now I know the thoughts of thy heart: thou sayest, no man can live by the commandments of Moses, to observe and do them all, while Satan's power remaineth; because many things

were hard for men to bear. To thy thoughts I shall answer: it was for the hardness and stubbornness of their hearts, that the law of Moses was so strict against them; for know I said they were a stiff-necked people, that would not be won by love; and this was proved when I became flesh and dwelt amongst them. No offers of mercy, nor any love shewed to mankind, could move their hearts, that stood out stubborn in unbelief; but those amongst them that were of a different make, to be won by love, by love they came into my Gospel, and are now scattered amongst the Gentiles: for it was by the Jews that the Gospel was established. And now I am come to try them again, and thou wilt find them like the former, different makes, and different spirits amongst the Jews, as ye find amongst the Christians; for now I shall try all men, WHO is the SEED of ABRAHAM by FAITH; whether Jews or Gentiles, Greeks or Arabians, male or female, will now be made one in CHRIST JESUS, that now come in by FAITH, to believe in the promise I made to Abraham, to Isaac, and to Jacob, that they should possess the promised land. For now they will find is coming the ISAAC in whom all the families of the earth shall be blessed, who now see that what was spoken of MAN must be fulfilled by the power of the MOST HIGH: and those who have faith to believe in the fulfilment of my words, that *this* is the BODY I said I should raise in the end; such, I tell thee, are the CHILDREN of ABRAHAM, who shall possess the promised land; for I shall cast out all the heathens for their sakes, and now establish the THRONE of DAVID for ever in Jerusalem, as I have promised. For, *where I was crucified, I will be exalted; where I died for* MAN, *my* SON *shall reign over* MAN.

For now will I gain my honour amongst mankind; for they shall find the truth of my Gospel, what I said, at my return—take these mine enemies, that would not that I should come and reign over them, and slay them before ME; but, on the other hand, to my faithful friends, who rejoice to hear of my coming, let them be of good cheer: for I have overcome the world by my death, and they will find the time is hastening on, that a quick work the Lord will do upon the earth, and fill the hearts of believers with joy. And where I am the desire of nations, those nations will find themselves blessed; and therefore I told thee, that *this* would be the first HAPPY LAND: for thou wilt find, when the CHILD is born, thousands and tens of thousands in this land will rejoice to hear the news; and therefore I said HE would gladly be received where he was born. Hadst thou understood thy own writings, thou wouldest have known that HE was spoken of to be born in this present age, and by the power of the MOST HIGH; but this I concealed from thy knowledge; for hadst thou understood it, I know thy own jealousies of putting thee off so long, on the one hand, and the mockery that would be in mankind too great for man to bear, they would have heard, on the other hand; and therefore it was my wisdom to conceal it, till the time was come for ME to reveal it, *that they will not have one year to mock.* So now I say to thy accusers, and to all thy inveterate foes, who wish thy death and destruction, by murdering thy character, *what they do they must do quickly;* for they will not have a long time to boast in their infamy, by lies from hell, which men are inventing. For I know how Satan is entering into men's hearts, by every temptation, as he did into Judas; but I have

put it out of their power to bring on thy death, as they did mine.

" And now come to the blasphemy, which thou hast heard to have been spoken by men."

From letters we have received from different places, in the country, we learn that some have received the last book with joy; others have said, that if I am with child, it is by the devil, and it is the devil's son; others have used very obscene language, which I shall not repeat, but give the answer of the Spirit to their blasphemy.

" From the judgment of such men, God and man must both stand silent to the wisdom, knowledge, and power of the devil, in the manner all this is brought round; but I shall let such brutish men to know that they have placed theirselves upon a level with the devil. For I ask them, *how can* MAN *be superior to the devil, in a likeness of his* CREATOR, *to be formed a* CREATIVE BEING, *whom the* WOMAN *was prepared for, to have the works which the* LORD *had created to increase by, if Satan was a* CREATIVE BEING, like MAN? I ask them, what they judge of their CREATOR, to form a WOMAN for Satan's pleasure? *No woman would ever have been created, if Satan had a power*, either like God or man, *to be a creative being of children.* This is out of Satan's power: but he is the corrupter of children, by temptations; and he is the tempter of men, to tempt them to every vice, and every evil; and, by temptations, he entereth into the heart; yet he hath no power to enter into the womb, to create children."

When the above was written, I was seized with a violent sickness, and felt as if I was dying, for a short time, but recovered.—I was answered, that my sickness was to shew what the Lord would do to such men, if this blasphemy went

on; for the Lord would make them sick unto death; that they should die of their sickness, and the Lord would send them unto their master, which is the devil, who would soon convince them that he could not be a creative being; for if that was in his power, he would soon destroy the race of men, to have the women all his own.

"But I now tell thee, *this is the sin against the* HOLY GHOST, that I said should never be forgiven; for I now tell thee and all mankind, *it is the greatest sin that can be committed by man, to say that the devil hath the power to be the creator of children.* Let them look to all the crimes he hath tempted men and women to do, who are led away by his temptations; and let them look to those poor creatures who have lost their senses, through his temptations and influence; and how, in various ways, he hath shewn his power over the human race; then let such madmen and fools know, if Satan had power to create children, he would soon have brought in a race of devils, and claimed the kingdom all his own. So here let such fools see their folly, or they will see it when it is too late. But now let men of wisdom see in what manner this is brought round, to prove the truth of the Scriptures, which I have ordered thee to bring together, and shewn thee that this must be, to fulfil them; and this I have warned of throughout, thy writings; but in a manner not understood. Let them look through *The Strange Effects of Faith*, and they will find that it was all foretold."—See pages 86 and 87.

Page 119.—"If I bring them to the manger,
Will they now the BABE despise?
If they do not, I do tell them
All that their fore-fathers done
I will blot out of my memory,
If they to the purpose come."

Page 151.—" And now act wise: " if she disguise,
" We'll soon find out the cheat;
" But if from heaven the sound is given,
" 'Tis our Immanuel's feet.—
" Beyond our heads are mysteries laid;
" They mysteries are to all.
" The Prophets knew not what they said,
" If this is now the call.
Now I'll explain what I do mean;
They did not understand
What was the FULNESS of the TIME:
They judged it then at hand."

" This Prophecy is plain to be understood, printed in 1801. And now they can easily find out the cheat, if any deceit is practised by thee. And let them see the beginning of the words, in page 150.—

" So she and I the cause will try,
And let the stars appear,
If in the land there twelve do lie,
To judge the STAR is here."

" And here I have told thee the SECOND STAR will appear. Now come to the letters I ordered thee to send out in May, 1802. *Strange Effects of Faith, Eighth Part, page* 100. I ordered thee to send out one thousand letters, sealed with J. C. and the two stars, to the Parliament, to free Brothers from prison, as a sign that he should be freed by man; for he was not the character he mentioned; and therefore would never be delivered by any power from the Lord; only by working in the hearts of men to deliver him. But the character he spoke of, of delivering the Jews will never be in a mere man; but now, I have told thee, by my power I shall raise up their DELIVERER unto them that now believe. But know I speak of things to come, from types and shadows, as though they were the substance; and therefore I said—

" Such a May was never seen by man ;
The SECOND STAR is sent throughout your land,
To shew my second coming doth appear ;
And I'm rejected now, I say, take care."

" Now I shall answer thee from this type and this shadow. The seal is nothing, being sent through the land; but now the time is come, that I have told thee, *this May thou wilt feel the* LIFE *of the* CHILD *within thee*, that will be announced throughout the land. For as I spoke of May, in May it will be; and then they will see, from the shadow, what the substance meaneth, of the SECOND STAR, and my SECOND COMING; and as I told thee that my harvest was fast approaching, so they will find, before the ensuing harvest is ended, that the SON whom I have warned thee of will be born, who is now despised and rejected by men, letters returned with scorn and contempt. So now I warn them one and all, if this scorn and this contempt go on; then they may say, the harvest is over, the day is ended, and we are not saved: like the foolish virgins they will come too late, if they reject the warning in May. But, on the other hand, the joy of believers; their joy will increase, like the joy of harvest; for it will come to what I told thee in ninety-two, when thou wast at thy sister's house, in the time of harvest, and the reapers were rejoicing at the end of the harvest-day, with songs of mirth, which, from my visitation to thee, thou couldest not bear to hear the singing of songs; but know I told thee to mark the next, and I should spiritualize it to thee; which was—

" Britons, to arm yourselves prepare ;
Prepare yourselves with force and might,
And shew how Christians now can fight,
For to maintain their Gospel's right—
Then brave England!"

" For every foe shall fall before them; therefore I said—

" If England did but awake, and come to perfect day,
'Twas other nations I should shake—
The sun shine here they'll see."

" And now call further to thy remembrance of the harvest day: as it was on a Saturday, when it was drawing to near midnight, that thy Sister wished them to sing Psalms instead of Songs, which was complied with by all; and the first that was sung was *Psalm*, xcv.—

" O come, loud anthems let us sing,
Loud thanks to our almighty King:
For we our voices high should raise,
When our salvation's rock we praise.
Into his presence let us haste
To thank him for his favours past;
To him address, in joyful songs,
The praise that to his Name belongs."

" As soon as this was begun, remember the sudden joy thou didst feel in thy heart, when thou heardst the Psalm sung, according to the manner of my visitation to thee: and know, the hundredth Psalm was sung—

" With one consent, let all the earth
To God their cheerful voices raise."

" These things I have called to thy remembrance, what types and shadows I ordered thee to mark, from the harvest of ninety-two, when I first visited thee by the Spirit of Prophecy; and that the believers may see how I have brought this round, for their rejoicing to be in the time of harvest. Now let them weigh deeply the 102d page of the same book, and then they may see how plainly I spoke that this would be the end—

" Because the C doth with the STAR appear,
And all shall know my chariot wheels are near;

For in the SPIRIT here I say I'm come,
And you may find ME in the WOMAN'S FORM."

" And now, in the WOMAN'S FORM the CHILD is concealed from all, that they will surely find will appear to mankind. So now let men trace thy writings through: *the First* and *Second Book of Sealed Prophecies; the Eight Books of Strange Effects of Faith;* they will find how all is foretold, that now will open like a flower in its bud. And now I ask mankind, how they will appear, with assurance and confidence, to place all these things together, and say it was brought round by the foreknowledge, wisdom, and power of the devil?

Good Friday, *April* 8th, 1814.

I was meditating on the Gospel throughout, and saw that it was impossible for the preachers to prove the Gospel true, in the way they are explaining it. For they are doing by the Gospel, as I did, in my childish years, by a bed of carnations, which I had sown in the garden. When they came to the bud, being curious to know whether they were red or white, I pinched off the top of a bud from every stalk, as I simply thought they would grow out again like the rest; but when the time came for the flowers to open, I saw the beauty of the flowers that I had not meddled with open to perfection; but those flowers, which my curiosity had made me open before the time, were withered, and did not come to any perfection; and then I saw my own folly. To my pondering thoughts I was answered as follows:

" It was I that called this to thy remembrance, to shew the people, that in thy likeness stand mankind; for like thy folly, by the flowers, before the full time was come for them to open of

theirselves, perfectly so have men done by the Scriptures: they have picked off the top and spoiled the beauty of the Gospel, before the full time is come for the Scriptures to open of theirselves: the curiosity of men hath caused them to dive into things they did not understand. But know, when thou pickedst off the top of the bud, thou couldest but discern the colour of the flower; because the beauty was concealed, till the time came of its being full blown of itself; now perfectly so stands my Gospel: they have picked it, and chopped it, like thy flowers, which thou sayest thou spoiledst the beauty of: when thou sawest the others appear in their full bloom, those thou hadst picked came to no perfection. And this is the perfect likeness of professors of religion: they have picked away all the beauty of the Gospel, all the beauty of the Prophets, and my Disciples; and made the Gospel appear with no more beauty in it, than there was in the flowers, which thou hadst spoiled, by thy eager desire to know the colour, before the full time was come to discover theirselves. And now I tell thee, men of wisdom, understanding, and prudence, who are endowed with good hearts, will as clearly see their folly, in the manner they have picked the Bible and the Gospel, to destroy the beauty thereof; when they see the full blown flowers appear, for all my Gospel to open before them in all its truth, beauty, and splendour; then they will see their folly as clearly as thou sawest thine, when I throw open the whole before their view; and they find, *that the* SON *is born to be the* WOMAN'S CONQUERING SEED. For know, I said, when man fell, *it was the* SEED *of the* WOMAN *should bruise the serpent's head;* but had I been the SEED of the WOMAN, I could not have been

the SON of GOD, to say I was before the world began: *had I been made of the* WOMAN; *then it was* HER NATURE *I must have taken upon* ME, in the likeness of the sons of men. Therefore men do not understand the full meaning of the Scriptures, any more than thou understoodest what colours thy flowers were of, when the buds appeared, from the seed that was sown; and therefore in thy folly do men go on, without discerning that I came to die for the transgression of the fall.—

" As the man cast his blame on ME:
And so they nail'd ME to the tree.
Then now their folly let it all appear;
I ask what beauty men can e'er see there?
And mark the words from men to thee are come:
Just like thy flowers all my beauty's gone;
For so 'tis mangled by the sons of men.
And from the hand that first did pluck the fruit,
Now let the sons of men, I say, be mute.
She saw her folly, as 'twas seen by thee:
And men, through folly, nail'd ME to the tree;
And so my Gospel doth to man appear,
Just like thy flowers thou'st discern'd it here.
Because this day I brought all to thy view,
A type and shadow all will find is true:
From the same stalk that thou didst spoil the one
Thou seest the beauty afterwards to come,
When the full time the blossom did appear,
And perfect so my Gospel doth stand here;
In the same likeness, all the wise may see
My beauty lost, when I was on the tree,
Brought through the weakness of the woman's hand,
That in the end she might in power stand,
To claim the promise I made her at first;
And now the woman's conquering seed shall burst;
Just like the beauty in thy garden there,
The full blown flowers they shall all appear.
But this I'll end, men's wisdom for to try;
If they have eyes to see as clear as thee,
'Tis in their seasons all things must appear,
If they will see its perfect beauty here;

And now the season I've said is come,
That all my promises I shall perform,
That, like thy flowers, were conceal'd from thee;
But now's the time that opened all shall be.
So now together let my words appear;
And know the way I answer'd the Church Prayers."

Answer to the Church Prayers, pages 18, 19, printed in 1803.

" Then now I'm come, I say, again
For to be born anew;
And in the SPIRIT to be born,
And all shall find it true.
My SPIRIT here doth strong appear,
That every soul shall find;
The word of GOD, it shall be known,
Is publish'd to mankind.
So I am come again the same
Unto a WOMAN here;
And now I'll tell my every NAME,
And make the mystery clear—
Born of the WOMAN as at first,
And of the SPIRIT born;
And I shall prove it in the last,
My SPIRIT here is come;
That is, my WORD, now on record,
And see my Bible clear—
That when the fulness it is come,
The WOMAN must appear,
I tell you all, to free the FALL,
That is the LAW of GOD.
His SON must then the WOMAN call
For to avenge his blood
On Satan's head, as I have said,
To free you from the LAW;
That ye as men pronounced dead
Your ADVOCATE must shew."

Mark from page 22 to page 38. *Full Assurance*, page 57, given in 1794.

" No more the INFANT will be had in scorn,
But joyfully receiv'd where he is born:
And a true SAVIOUR I will surely be
To those that put their trust alone in ME;
A Prince, and Saviour, and a conquering King;
So all the earth my praises they shall sing."

" I shall answer thee from the lines which thou hast left out—

" That as the horses do the harness wear,
So let them know my chariot's coming near;
The heavenly vision shall to all be known,
That in my chariot I am coming down.
No more in swaddlings doth the Infant lie;
But now he'll come in glory's bright array;
No more the meanness of his birth shall scorn;
For now a PRINCE I will to all be known."

" Now I shall answer thee from thy thoughts. Thou sayest, by the letters, which have been sent from both Jews and Gentiles, thou hast heard the greatest scorn and contempt from both parties; to such I answer, that *I am not come to those who do not come to* ME; neither is the CHILD born for them that do not gladly receive him. Because I have made this clearer to mankind than ever I made things before, either by the Prophets or in my Gospel; and yet they may see it all foretold throughout the Prophets and throughout the Gospel; and if they search thy writings through, they will find, from ninety-two to this day, here a little and there a little. I have warned thee of it, so that the noon-day sun cannot be plainer, to shew the power of your Creator, than this is to shew the power and wisdom of a God, to make it clear to mankind that this is the PRINCE of PEACE, spoken of through the Scriptures. And they that reject him, I shall reject them; *so that* HE *is neither born in them, nor for them.* But now see the raptures of joy in believers, where by faith HE is born in them; how eager are they longing for the day to behold the heavenly stranger! So HE will not be born in a stable, laid in swaddling clothes in a manger; but thou knowest, already what robes are prepared for the CHILD: and as I have told thee HE

is born to possess the THRONE of DAVID; and all the promised land, which the Jews lost by their rebellion, HE is born to regain the whole. For now shall I fight every battle for him: then how can they scorn the meanness of his birth? Because thy father lost his land, as the Hebrews have lost their possession; so they that scorn the one may scorn the other; and they that reject the one, must reject the other. Here let the different opinions of the Hebrews be penned."

The answer of the Hebrews at Birmingham is already mentioned in this book. The answer from Sheffield is, that they do not believe in JESUS CHRIST, no more can they believe in Joanna Southcott; and they must have more satisfactory proofs, before they can believe. The answer from Liverpool, from the person to whom the book was sent, is, "That he would not so much insult the understandings of his brethren, as to call them together on such ridiculous and nonsensical business: their faith is firmly fixed, and not to be shaken; being firmly convinced, that he who believes in the true and living God of Israel alone is in the true path."

"I shall answer him: and let him not do violence to his understanding, to say, he is in the right path, by believing in the ONE GOD, if he do not keep all the commandments that the Lord God commanded him to keep; which I tell thee he is not doing, and therefore he hath betrayed his own understanding, to judge himself in the right path: and all the Prophets he must look upon as a farrago of nonsense, if he do not see the HOLY ONE of Israel, one spoken of higher than the sons of men, to be exalted by the ONE GOD. For he hath betrayed his own understanding throughout the Prophets: and let him appeal to his own conscience, if he hath kept the com-

mandments of God, to be in the right path. If he have not, he must see the dangers before him. And now let him call his understanding and his boasted wisdom together, how he would appear before that ONE GOD, without the sentence of condemnation being passed against him, in breaking the commandments which were given to Moses. So let not such men boast of their wisdom; for should I call them to the Prophets, in whom they trusted, they would find themselves all stand guilty and condemned to this day; then how shall they be gathered together as a people, ever to possess the promised land? This is my answer to this proud boasting man, who neither understands what he reads, nor what he believes, to judge himself in the right path, and place the wisdom and judgment of others to himself, as though he could answer for the whole. Now let the judgment of others appear."

From a conversation which a friend had with a Hebrew gentleman; he said, they had been expecting the Messiah a long time; and that some of them were looking for some great event to take place before the end of the ensuing autumn. Being asked if he would not be disappointed in the Messiah's coming from the Gentiles; he said, certainly not; he conceived that HE must arise from the Gentiles; or else how could we be united. One of the heads of the Hebrews in London said, he would pass no judgment till the CHILD was born. Some others who were told of it, were eager to hear, and seemed rejoiced, and said they wished it might be true.

"So there are different minds amongst the Hebrews, as well as amongst the Christians; and different answers they will receive. I will not blame any man for waiting with prudence, until

he knoweth whether the report be true or not; as many false prophets are gone out in the world, and many deceivers have been in every age; therefore it is right for a man to be clear in judging, before he justifieth or condemneth. But know my inquiry at the end of the last book, whether they would believe and be convinced, if thou hadst a CHILD, according to the prophecies given to thee; for I shall make it so clear, and establish it by honourable witnesses, to prove that no deceit is practised, and that no deceit can be practised, in the way I shall direct, when thou feelest the life within. And now, I tell thee, the time is come to fulfil Jacob's dying words."

Genesis, xlix. 10. "The Sceptre shall not depart from Judah, nor a law-giver from between his feet, until SHILOH come: and unto him shall the gathering of the people be."

"But know, the sceptre was departed, as their crown, when I came; but the sceptre and the law-giver from being between his feet, until SHILOH come, meaneth *the* PROMISE *that stands on record for the* HEBREWS *in the end;* and these promises will never be done away, till the gathering of the people; and those who now stand out in unbelief, the crown and sceptre will depart from them; for now is the time it is held out to them, to be a nation and a people, and to have the THRONE of DAVID established. But if they do not come in now as a people, then those are the Jews who are Jews inwardly; not by name as Jews outwardly, but by faith. For now is the time that the promise shall be fulfilled; and no other crown and sceptre will ever be held out to them more, *if they refuse the* SHILOH *who is now coming:* and now is the time that it will depart from them, if they stand out in unbelief. And therefore men of learning must see, from the

Prophets, how the promise stands in the end, for the Jews; and from the epistles of Paul, *that* GOD *had not cast away his people*, to cut them off for ever: *but blindness in part was to them, until the fulness of the* GENTILES *should come in; and then their* DELIVERER *should come out of* ZION: ZION meaneth, *where the Lord visiteth.* Now let them observe, when I came there was no gathering of the people then; therefore I could not be the SHILOH there mentioned; and I said then, that my kingdom was not of this world, though I came to establish my kingdom in the end: and know I said that they should see ME no more till they should say, "Blessed is HE that cometh in the name of the Lord." So that the promise stands for the end, unto them that now shall be looking for the coming of SHILOH, and believe that HE cometh in the name of the Lord. So that *the sceptre is not departed from them yet, to be without help and without hope, in the end.* But now they may see how it will depart from them for ever, that now stand out in unbelief; because *the people that now come in by* FAITH, *will be reckoned as the* SEED *of* ABRAHAM, unto whom the promised land shall be given; for *I will make them the people that were not the people, unto whom the* PROMISE *was made, by an* OUTWARD NAME *being given*, if they now stand out through unbelief, to reject their call, when I have made it clear. But I now tell thee, all will not; neither will all believe: therefore the sceptre will depart from some; and therefore it is written, other nations will be joined to them, when I establish them in their own land. So here let the HEBREWS judge for themselves, what they have to hope and fear; and let them know, that a DELIVERER, in the likeness of the power given to MOSES, and a PROPHET like unto

him, hath never been raised up to them yet, for I did not come to be that Prophet, *but to raise him in the end.* Here I shall leave thee as to the Jews, till thou hast heard further concerning them.

"And now I shall answer thee further of the professors of my Gospel, who are as ignorant of the fulfilment thereof, as the Jews are of their Prophets; for the prophecies, which they say alluded to ME, when I became flesh and dwelt with men, were never fulfilled in my days; and yet I came to prepare the way that I might fulfil them in the end, by the SON, that I said should be revealed in the last days. But know what I said of my Bible, that it was forgotten by all the sons of men; for were I to call Jews and Gentiles, who deny a visitation like this, to fulfil the scriptures, and demand of them, how they can be fulfilled any other way, to make my Gospel and the Prophets true; they could not answer one word of a thousand. When I call them to every promise that stands on record, can men point out a way to have them fulfilled, by their wisdom; and if they are not fulfilled, then my Gospel is null and void: for I said I came to fulfil them; and I laid a straight path in the end, how I should fulfil them, in the end, when revealed."

After I had concluded my book, and sent it to the press, on Saturday, the following news was brought to me the next day, Easter Sunday evening.

"The allied powers having proclaimed that the "Emperor Napoleon was the only obstacle to "the re-establishment of the peace of Europe, "the Emperor Napoleon, faithful to his oath, "declares that he renounces for himself and his "heirs, the thrones of France and Italy, and that "there is no personal sacrifice, even that of life,

" which he is not ready to make to the interest " of France.

" Dated at the Palace
of Fontainbleau, the 6th April, 1814."

This happy event taking place, I was answered that I should add further to my book, and come to the *First Book of Wonders*, printed in September, 1813, and the meaning of page 73 should be explained to me.

" They do not understand the Revelations, that when they break, the end is at hand; therefore I said unto thee

" The WOMAN clothed with the SUN shall make all nations shake;
Because the mystery I'll explain—the Revelations break."

" And now I shall shew thee how the Revelations are breaking: know I told thee that Buonaparte was the *beast* mentioned in the Revelations, that had his power given him for a time; but know I told thee, if they wished for his destruction they must sign against Satan's power, which was given to him, and sign for the kingdom of Christ to come; and this has been done by thousands: for though the sealing is stopped for the present, yet every month this desire hath appeared in some. The names may be collected together, as far as they can, to be placed at the end of the book, to know how many stand with the Lamb, longing for his coming to establish his kingdom. Then know I have told thee, this year the MAN-CHILD shall be born, to establish the kingdom I died to redeem. Now come to the Revelations further."

Rev. i. 8, 18, 19.—" I am Alpha and Omega, the begining and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.—I am he that liveth, and was dead; and, behold, I am alive for evermore; and have the keys of hell and of death. Write the

things which thou hast seen, and the things which are, and the things which shall be hereafter.

Chapter iv. 8, 11.—"They rested not day and night, saying, holy, holy, holy, Lord God Almighty, which was, and is, and is to come.—Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are and were created."

Chapter xii. 1, 5, 10.—"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.—And she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.—And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night."

Chapter xi. 14—17.—"The second woe is past; and, behold, the third woe cometh quickly. And the seventh angel sounded; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, we give thee thanks, O Lord, God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned."

"Now let men look to the Revelations, and they may understand the visions shewn to John, and compare them with my Gospel. John was shewn in vision of what was past, that in like

manner it would come again; he saw ME then ascending the throne, but not ruling the nations then: yet the rod of iron came upon the Jews, and hath continued to this day amongst mankind. But John saw, in like manner, what was to come like the first; and then he saw I should take my great power, and should reign upon earth, when the SECOND likeness of the WOMAN appeared of the FIRST. If men understood the Revelations of John, they would clearly see that in the likeness of my *coming first*, will be my *coming again*, when I take my great power to reign, that the kingdoms of this world may become the kingdoms of the living God; for then they will find, as iron is strong, so will my words be strong, my Gospel will be strong, and the words of the Prophets be strong. So that as iron joins together, that no man can break asunder, so will the strength of the Scriptures be; because the truth will make them strong, when I descend, as I ascended, to fulfil the Revelations. Then the SECOND CHILD, that ascendeth to God and his throne, meaneth to the THRONE of DAVID, that is promised throughout the Scriptures to be raised up in the end: and, to fulfil the words of David, "I will set my king upon my holy hill of Zion."

"Let them look to chapter xxi. 3, 4.—"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes."

"Here let them look to the end of the Revelations, what is to take place, when the truth of all breaks before them: and know I told thee, this year how the nations would shake, by the Revelations beginning to break; then now let

them see what I have said this year shall take place in this nation, of the MAN-CHILD being born; for the power of the *Beast* must fall before him."

"Then look to chapter xiv. 1. I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads."

"Let them see, in this chapter, what is the rejoicing in heaven and earth, by those that join with the Lamb. Verse 3. "And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth."

"Here thou art stumbled in thy mind, how no one can learn the Song, but the hundred and forty and four thousand. To thy thoughts I shall answer: see the words that follow further— "which were redeemed from the earth." This meaneth, those that believe in my Gospel, and the fulfilment thereof, and believe in my visitation to thee, that the Lamb shall now appear to bring in the redemption of man. Such will learn the New Song; because it is a new song to men on earth and the saints in glory: for the manner the scriptures would be fulfilled was concealed from saints and angels, before the time was come of its fulfilment, to be revealed: as neither men on earth nor angels in heaven could ever dive into the deep secrets of the MOST HIGH; for no man by searching could find out God, none could find out the Almighty to perfection; for his hidden counsels were concealed from all, and the Revelations were concealed from all; for no more than man by strength can break a bar of

iron in sunder, no more by wisdom could men understand the meaning of the Revelations, before I begin to break the truth before them. And now they may see the wonders begin to break before them: know what raptures of joy thou hast heard every where from believers, to hear that the MAN-CHILD will now be born, to establish that happiness in the earth, which is promised throughout the Scriptures. Here they stand with the Lamb, to learn the New Song; then here the power of the *Beast* must fall."

Verse 6. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the seas, and the fountains of water."

"Here let men see what followeth, when this new song cometh to mankind, and they rejoice to stand with the Lamb on mount Sion; then cometh the fall of Babylon, "that great city, because she made all nations drink of the wine of her fornications. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God."

"So that now they may see how great is the curse pronounced against those that shall worship the Image of the Beast, after the sense and meaning of the Revelations are thrown open to their view: for this is the everlasting Gospel that must be preached throughout all the earth. Let them look to verse 14. "And I looked, and

behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle." For here is come the harvest, to separate the wheat from the tares, and to save them that believe. But, from the Revelations, all may see what will be the end of unbelievers; because now I have made things plainer to men, than it was ever made before: for I said wonders here would fast appear; and do they not see wonders come one after the other? that a greater wonder is wrought in thee than was ever wrought in the Marriage of Cana? And do they not see a great wonder in Buonaparte, who hath been, like Sennacherib, boasting of his great power and strength in conquering the nations? And know what thou hast read in the paper, that he said no power was superior to his own; but know I told thee, at that time, how great would be his fall, when my appointed time was come; and know I told thee, that this year they would see my wonders to begin: and now let them look to the *First Book of Wonders*, pages 59, 60, what I ordered thee to bring together of thy former prophecies, that I told thee this year I should go on to fulfil them; and let them look to these words—

> " If the first appeared a mystery,
> Yet the next thou knowest was plain;
> Perfect so, I now do tell thee,
> I will make it plain to men."

" Now, if my Gospel stands as a mystery to the Jews; as they manner of my first coming to be born of a Virgin, taking man's nature upon ME, appeared a mystery to them, as they could not see it clearly, from their prophets, why I should come to die for the transgression of man; but I now tell thee and all mankind, this was decreed in heaven by the FATHER and the SON,

before the foundation of the world was laid, or man was created upon the earth, for ME to become flesh and blood, and to take man's nature upon ME, to be a judge of man, to be a judge for man, and to be a judge of all the subtle arts of the devil. Can men simply suppose that I created men upon the earth, and knowing the temptations they were liable to, while I suffered Satan's power to reign, without coming myself and suffer with them, to be a just judge for them? Yet all this is a mystery, and why I died for the transgression of man is a mystery which men do not understand, that it was from the FALL, as man cast the blame on his Creator, for giving him the woman, which I have explained to thee already; and yet this doth not appear clear to the wisdom and understanding of men; and it is impossible to make it plain to them, before the SECOND CHILD is born, for ME to fulfil all the promises that stand with the SON of GOD to be fulfilled in the HOLY ONE of Israel.

"Now come to Paul: 1 *Corinthians*, XV. And know it is written, HE taketh away the FIRST, that he may establish the SECOND; and here they may see who the SECOND is. Verses 22 to 29. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits, afterwards, they that are Christ's, at his coming." Now let them answer what are the FIRST-FRUITS of CHRIST at his coming? "Then cometh the end, when HE shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed, is death.

"The meaning of *Death* being called an enemy is, because the devil brought the condemnation

of death into the world. So when Satan's power is destroyed, death is destroyed; and when death and hell are conquered, and peace and righteousness established in the earth, then will all be subdued unto HIM; "then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." Who is the SON here meant, that must reign till HE hath put all enemies under his feet? I know the thoughts of thy heart: thou sayest, that the professors of religion will say, *it is the reign of* CHRIST *in glory.* Then let them answer, *what enemies have I been reigning over, that I have put under my feet?* Let this be answered by the professors—where are the enemies that I have subdued? where are the nations that I have conquered, that stand out in enmity against ME and my Gospel? And yet, my reign hath been in heaven, with the FATHER in glory, from the foundation of the world, *save the short time I was upon the earth, to prepare the way for my coming.* And will the professors of religion say, *that I am not accepted of the* FATHER, *to have no reign, before I have put my enemies under my feet, and then to lay down my power in subjection unto* HIM *that put all things under* ME? Then what an all-sufficient Saviour do these professors of religion make of ME and my Gospel! I shall now shew thee plainly the true meaning of the Apostle's words: he warned his hearers, throughout his epistles, to be looking for my coming again; but in this chapter he telleth them more plainly of CHRIST the FIRST-FRUITS, which is, the fruits of my Spirit at my coming, as I said in my Gospel to be born again. I do not tell thee it is I, the SON of GOD, who gave my life for the redemption of man, that shall be born again of the woman; but it is the FRUITS of my SPIRIT that shall be born again, at my coming, to bring in the end to man: and this is the SON

that must reign, to have power given him to destroy those nations that are enemies to ME and my Gospel. For, as a Prophet, Priest, and King, HE must reign upon the earth; as a PROPHET, to let them know their destiny, if they would not that HE should reign in my stead; and, as a PRIEST, to give righteous laws amongst them, to set forth my Gospel, and set forth my love to mankind; and, as a KING, in power, HE will reign upon the THRONE of DAVID, which I shall raise up according to my promise. And then will all kings reign by the rule of my Gospel; because, I tell thee, HE must reign in power, as a King, to war against my enemies, till I have subdued them, to bring them all to the Gospel; and then, when all are subdued, wars and fighting will cease for ever; peace and happiness will be established in the earth. And THIS is the SON that will be subject unto GOD, with his subjects: for, as HE reigns with them, so HE will reign like them, to give all glory, honour, and power, unto GOD the FATHER and SON. And this is the meaning of the words that I said, if the FIRST was a mystery, yet the NEXT I should make it plain: and now I have made it plain to men, what are the FIRST-FRUITS of my SPIRIT, to dwell with men; and now the truth shall come before them; and then they may know WHO I am that have visited thee, to bring in the FRUITS of my SPIRIT.

"And NOW *they will see that the* STORMS *are fast hastening on abroad; for* PEACE *will not be so soon established, in all nations, as ye vainly suppose.* But see the promise made to ENGLAND, if they awake to see the perfect day: then let them see the promises are great. And now let them see the truth of my words concerning BUONAPARTE. I said I would rid him from this coast: and now ye say his power is gone. I

said, *if all hearts were like the* BELIEVERS, to be longing for CHRIST'S KINGDOM to come, I would make all foes to fly before them. And now let them see, *from Buonaparte's power being taken away*, how I have fulfilled the *one;* and so I shall go on to fulfil the *whole*, till I have made *this* a HAPPY LAND, if they now awake to see the Bible clear, and to see my Gospel clear. But know what I said on the other hand—

> "If by the wise-men I am mocked now,
> Like Herod's fury I'll fulfil my vow."

Which meaneth, should men of wisdom, men of learning, that are rulers of your nation, and teachers of the nation, now begin to mock, like the vulgar and ignorant, who say thou art with child by the Devil—should this be said by men of wisdom and learning, like the mock of fools, that I said ye must hear; then my anger will be kindled to bring on destruction upon them. For know I told thee that all thy enemies proceed from hell, and the mock of fools thou wouldest hear, because they speak what is impossible, to place such power where there is none, to create, as they have ignorantly spoken. And let them see, on the other hand, the 61st page, how the Bible is denied, and a Devil is denied; and yet, from an aggravating, contentious spirit, like the master they serve, they will acknowledge a Devil that they denied before. So now let them fear what their mockery may bring upon them; for God is mocked by such men; and the devil is mocked by such men; because they say they despise the CHILD, as being from him. Then now I ask them, where they will flee to hide theirselves from the wrath to come? But of such hardened sinners I shall leave for the present; for they are pulling Divine vengeance upon their own heads: and just they will find is thy observation; if the devil can create children, he hath created enough

already, old and young; so he need not work miracles upon thy age, to add to the number; for these fools must be answered according to their folly.

" But now I shall return to men of wisdom. Let them look to all thy former prophecies, which I ordered thee to bring together, in the *First Book of Wonders;* and then they may see the day-light begin to dawn; and what I said of thy father's house, from page 68 to page 73; and they will see the truth of my words, that their labour is gone; now the time is come for ME to fulfil the scriptures, that they may see their own weakness, that they had not wisdom, nor understanding, to know how they would be fulfilled—

" Till on my holy hill I come
To cut the stumps away"—

—And do the work that is beyond man's power to do, and where man can never go to accomplish. For know I said, they had done by the Bible as thy father had done by the fuel on the hills, and like thy father by the windows.—

" They'd patch'd my people up with lies for to keep out the sun."

And by false doctrine, turning the meaning of the Gospel another way, and denying the fulfilment thereof, they have shut out the SUN of RIGHTEOUSNESS, that he may never arise with healing in his wings; then how will they prove the Scriptures true, if he does not arise in the end? Now look to the following words: *First Book of Wonders*, page 70.

" For as thou sayest thou canst not see,
Because the place is dark,
Just so I say my people be;
But now come to the mark.
Take all the rags and stuff away,
And thou wilt see more clear;
Nor through a glass 'twont darkly be,
Because they are broken there."

" And perfectly so is the truth of my Gospel broken through by men: they have never looked for the mark which I fixed for the end; and therefore they have brought in false doctrine, that was never taught by ME, nor my disciples; for now I have brought the MARK plain before them, how the Scriptures stand for the end. So that the sun-shine will now appear to men of wisdom, knowledge, and understanding; they will now see that the Scriptures cannot be hid; because the truth shines bright amongst them: but if they are hid to any, it must be to those who will shut their eyes against the day-light, and determine to be wilfully blind; then such must be lost. But now I ask mankind, how they will explain Paul's words?"

2 *Corinthians*, iv. 3, 4. " But if our Gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them."

" Now I shall answer thee from Paul's words. The true light of the glory of the Gospel, when the end cometh to fulfil it, hath already been hid from all; for where is the man upon earth that can prove his knowledge and judgment clear, to point out a way that the Gospel would be fulfilled. This has been hid, but now is the time this hidden mystery is revealed; then now it is no longer hidden from man, what the glory of the Gospel is — to bring in for man, in the end, a full redemption and satisfaction for the sins of the whole world, that now repent and turn to the Gospel: for now I shall save MAN, and destroy the works of the *devil*, who is the god of this world, and hath blinded the minds of men that go on in unbelief: but if they now go on in unbelief, and stumble at the noon-day sun; then,

I tell thee, they are lost, *as no more atonement will be made than what is now offered to men.* So here let men look at the Gospel, and understand what they read.

" And now come to thy prophecies, which I ordered thee to bring forward of Buonaparte, page 60, that I should rid him from this coast. Now bring thy other prophecies together, what I said in the *Warning to the World*, page 48, what would be the end of Buonaparte, if they set him up as a king, or in the likeness of a king. Now remember what I told thee in years past, of the FRENCH NATION, " If they set up another king, or the likeness of a king, in FRANCE, his destruction would be sought, like the former; and this destruction Buonaparte will find, if he remaineth long in that place :" and this destruction is come upon him, to fly from the people that set him up. For, know, I told thee, that this was the fulfilment of Daniel's vision; and this is the time it will be fulfilled. *Daniel*, ii. 44. " In the days of those kings shall the God of heaven set up a kingdom that shall not be destroyed." And now let men see how this hath happened together, at the time I have warned thee I am preparing my KING, to sit upon my holy hill of Sion ; and to raise up the Kingdom that is fallen through unbelief, which will now be established through faith, and given to them that believe."

The contents of this Book taken from Joanna Southcott's mouth, by me,

ANN UNDERWOOD.

Witness—JANE TOWNLEY.

Wednesday, April 13th, 1814.

[This subject will be continued in the next book ; and also the list of those who have *Signed*, which could not be obtained in time for this, as first intended, will be inserted.]

[*Price One Shilling and Sixpence.*]

Printed by W. MARCHANT, No. 1, Ingram-Court, London.

THE

FIFTH BOOK

OF

WONDERS,

ANNOUNCING

THE EVENT HAVING TAKEN PLACE,

Which was promised in the Fourth Book

SHOULD BE IN MAY.

WITH A FURTHER EXPLANATION OF

THE FOUR FORMER BOOKS;

ALSO

AN ANSWER TO THE ADDRESS

OF THE

REV. JAMES HEARN,

Curate of Brixham, Devon;

AND TO THE MOCKERY OF OTHERS.

LONDON:

Printed by W. MARCHANT, Ingram-Court; and sold by T. HUNTLEY, Duke-Street, Grosvenor-Square; W. TOZER, Chapel-Place, Duke-Street, Westminster-Road, Southwark; also by the Miss EVELEIGHS, St. Sidwell's, Exeter; S. HIRST, Leeds; W. WADMAN, York; JAMES LIGHT, Coventry-Street, Stourbridge; EDMUND BAKER, Ilminster; C. BRADLEY, Digbeth, Birmingham; JOHN NESBIT, Gravesend; and T. TURPIN, Greenwich.

1814.

Entered at Stationers' Hall.

I SHALL begin this Book with the advertisement sent to be put in Bell's Weekly Messenger of Sunday, the 29th of May, but which was refused insertion.

" In the *Third* and *Fourth Books of Wonders*, Joanna Southcott announced to the world, that she should have a SON this year, in the *sixty-fifth* year of her age, by the power of the Most High.

" Whatever mockery the announcing of such an event may cause amongst mankind, or however wonderful it may appear, there is the most satisfactory evidence that it will be realized. This proof is established upon the testimony of the three women, being mothers of children, who have all along attended her; and upon their examination by two medical gentlemen, as to the symptoms which have taken place in Joanna Southcott, from the 17th of March to the 26th of May, whose decided opinion thereon is, that, if such symptoms were in a young woman, she must be pregnant of a *living child.*"

Now I shall begin to answer the mockery of the world, from the words of Paul, *Acts* xiii. 40, 41.—" Beware therefore, lest that come upon you which is spoken of in the prophets; behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

But why should they not believe? The prophets tell them: because of their sins God gave them up to the hardness of their hearts. *Psalm* lxxxi. 11, 12.—" But my people would not hearken to my voice; and Israel would none of

me. So I gave them up to their own hearts' lust; and they walked in their own counsels."

As it was in those days, so it is now, from the mockery I am informed of, from different places. They invent lies, and believe them; but the truth they will not believe, if it be told them. The first invention I shall notice is, their saying, that I shall contrive to have a child brought in a warming-pan; others say that there are young women in the house, who are with child, and their child will be imposed on the public as mine; another said, that I could easily buy a child from the workhouse, and Townley and Underwood would lend their aid in the imposition.

In these inventions they have shewn their own folly, in supposing that we have so little respect to our characters, as to have recourse to such foolish expedients of deception, which must necessarily be exposed, if the child announced by me should not be born as promised, to bring in blessings to mankind. Then the practising of such inventions, as they have thought of, must not only bring a curse upon ourselves, but an everlasting disgrace that could never be forgotten. The world do not know me, Townley, nor Underwood.

Here I think it necessary to notice what men have reported of the property I am worth, and to reason with them upon their own grounds. My sister Carter told me, at Bristol, in 1809, that the report was in Ortery, that I was worth ten thousand pounds; another told me, that he hath heard the same report at another place; and, after the death of Mr. Cosins, I have been informed that the world have magnified it to fifteen thousand. And now, to shew the folly of these inventions, I shall let them know in what manner I made my

will. When I looked forward to nothing more than the awful trial, and my death to follow, before this revelation came to me, that I should have a child, I made my will in the following manner: after leaving a legacy to my brother and sister, to be paid at my death, and an annuity as long as they lived, with a few legacies to other relatives, and some legacies and tokens of love to my faithful friends, who have shewn kindness to me, and stood faithfully by me ever since I left Devonshire; after leaving these legacies and tokens of love, which did not amount to more than a thousand pounds; then all the residue of this great fortune, which the world say I am in possession of, I had left entirely to Mrs. Jane Townley, and Mrs. Ann Underwood, as we have lived together ten years; and, as a mark of my gratitude for their having done every thing in their power to make me happy; and from their having written all the communications given to me, ever since we have lived together, both for the press, and in letters to my friends; their giving up the world, and confining themselves to be with me; and their having made it their study to alleviate my sorrows and sufferings, under every abuse, that I have had to pass through, from an unbelieving and malicious world, which hath wounded me greatly by their false inventions to injure my character. And, when I reflect on the kind attention and affection which they have shewn to me through all the persecution I have had to go through, if I could forget their love, then I must have forgotten myself, and have an ungrateful wicked heart, to bring in a stranger's child, if I could do it without any one's knowledge. But here men must be void of common sense and reason, if they suppose that Townley

and Underwood would aid in such an imposition, and which must so speedily come to a disgraceful end: and I am now answered respecting the putting the purport of my will in print as follows: —

" I have led thee on in darkness, to bring to light the ignorance of foolish men; and it was for this reason that I worked in thee to make thy will, at a time when thou hast looked forward to death; and now I have ordered thee to put it in print, to shame and confound thy infamous accusers: for greater infamy could never be invented, and blacker crimes could not be done, than what they invented, that thou, Townley, and Underwood, would contrive to do for to mock both God and man."

Here I have answered the inventions of some men; but, as Solomon observes, men have sought out many inventions, I shall in the next place notice what one *Besley*, a printer, in South-street, Exeter, hath said in two hand-bills, which he hath printed against me and against the Spirit I am visited by. As he makes a mockery of the millennium, and calls *Brice*, the printer of my first book, a man of good sense, whom he allows to be a Deist; from such expressions, I can only judge that he holds the same opinions as Brice did; therefore I shall not enter into scriptural arguments with such men; but I shall take *Besley* upon his own grounds, to shew him his folly, that out of his own mouth he stands condemned.

He saith, " I am told her followers are become numerous, that she has a genteel establishment, and a chapel built solely for the use of her disciples."

This information I acknowledge to be true; for I am very comfortably situated; I have a number of respectable and worthy friends; and there is

not only one chapel built in Duke-street, Westminster-road, but another at Greenwich, and another at Twickenham, for the accommodation of those who believe in the scriptures and the fulfilment thereof. And it was my firm belief in the Gospel that caused me to believe in the Spirit as being a visitation from the Lord, according to our Saviour's words; and it was from obeying the Spirit, and following his directions, that brought me into this situation, and fulfilled the promises made to me in ninety-four. So I have proved the truth of that Spirit, which *Besley* says is a lying spirit, a mere idle devil. But his expressions are too blasphemous for me to bring them forward. Did I not know better of the Spirit by experience, for more than forty years, than *Besley* knoweth for me, can any one suppose that I should have published the *Third Book of Wonders* from a Spirit that I could place no dependence upon, that announces an event, which if it doth not take place, must throw all my genteel establishment to the ground, and leave me destitute of those numerous followers that he says I have got? Here I appeal to the public for their judgment, whether they think any woman would run such a hazard as I have, if I had not sure grounds to rely on the Spirit that I am led by? But *Besley's* folly shews me the wisdom of a man's observation, who said, that there was all manner of sense in the world; good sense, and nonsense; but common sense was wanting; for that was scarce to be found. And common sense is wanting in *Besley;* for, if he had had common sense, he would have known, and reason would have told him, that no woman would have run the hazard that I have, without having strong and sure grounds to rely upon the truths of the Spirit

as I have experienced throughout my life, like the hairs of my head that cannot be numbered; and as the truths have come of the past, so I now rely upon the Spirit for the future, and with him I leave my cause.

As *Besley* mocks the Spirit, for ordering me to carry my first book to a Deist to print, I think it necessary to state the particulars.

Brice being a Deist was the very reason why it was first carried to him, to shew that those who mocked the Gospel would mock the visitation likewise; and therefore the order was given at first, that he should print no more than three sheets. *Brice* said, that he had no objections to print prophecies; but when I carried communications to him concerning the Gospel; then he mocked the Gospel and the visitation of the Spirit to me; and from his mockery I was answered, that that was the reason he was confined to print no more than the three sheets.

But *Besley* sheweth plainly what artful lies and insinuations men will invent, to give the Spirit the lie and to say I go contrary to the directions, as he brings forward my being ordered to carry my first book to *Brice*. He says, "the Spirit selected the printer; but as another instance of woman's disobedience, or so little attention did she herself think necessary to the injunction of the invisible monitor, that in direct violation of the command, she sent for me to undertake the work, after Mr. B. had had the copy in his hands for some time; but did not proceed, for substantial reasons; and I was desired by her friend, Mr. S. junior, to attend her on Sunday next, to receive the second command of this sabbath-breaking spirit. In answer to my inquiry of her friend, who was to become responsible for the

payment, I was referred to the Rev. Mr. P. who I was given to understand espoused her pretensions, and would be answerable for the amount. Here I detected a lying spirit, as she was afterwards obliged to make an apology in the public papers for the unwarrantable use she made of that gentleman's name."

Here I shall answer for myself. I was surprised to hear of this new invention, as I never heard of it before. Whether invented by *Besley*, or a folly in Mr. S. is unknown to me. I never sent for *Besley*; neither did I know anything of the man; so he hath condemned the Spirit and me falsely, in all the assertions he hath made. What another person may say and do in my name, unknown to me, I cannot be accountable for; but what he hath brought forward is entirely false; for had I wanted money, or any person to be responsible for me, I should never have applied to Mr. P. for he was the last person whom I should have thought of; and for substantial reasons, as people began to say that he wrote the copies, and I put them in print; therefore I should never have applied to him to be security for the payment. I never made an unwarrantable use of Mr. P.'s name; neither did I make any apology in the public papers. He said, that my putting his name in print was from the devil, and desired me to sign to his words, which I did. But I now see my own folly in so doing, from the advantage which my enemies have made of it, to turn it to their own purposes. But I can clear myself to the world from all the assertions which Mr. P.'s conduct hath caused to be thrown on my character: and from this, any one may see the injury which he hath done to me, by putting weapons in the hands of my enemies to fight against me.

Besley's saying that he made an inquiry who was to be responsible for the printing, is to insinuate to the world, that I began printing and had not money to pay for it. This inquiry was never made to me by any one; for I bought the paper, and paid for it myself, before it was sent to the printer; and I paid for every book as it came out. And, after *Brice* had printed my first book, Mr. *Floyde* applied to me for the work, and he printed all my other books which were printed at Exeter. So let not *Besley* say that I applied to him to print any of my works.

But, from all the mockery that hath been poured out against me, by professors and prophane, I see the force of our Saviour's words, throughout the Gospel, how he reproved the scribes and pharisees, and called them a generation of vipers. These expressions I once marvelled at; how so mild and benign a character as our Saviour should speak in that warm manner in his reproofs to them; but now when I see what provocation men give in these days, I no longer marvel at our Saviour's words; for like the sting of a serpent are such malicious tongues.

I have often remarked the observations of Solomon, how repeatedly he compared lying tongues to fools; but now I see the wisdom of his words; for no wise man will ever invent lies to slander his neighbour. So from the Proverbs of Solomon we may see from whom these slanders arise.

The Answer *of the* Spirit.

" From thy observations on the Scriptures, and the abuse of mankind, through unbelief, is what I warned thee of before, and proves the truth of my words, if they believed not my sayings, nei-

ther would they believe thine; because thy sayings came from ME, to warn mankind that the end was at hand, that I should fulfil my Gospel, and the words of the prophets, which I said I came to fulfil, and that I should bring in the redemption of man, as I told them to expect in the end. And now my demand is to mankind, who profess to believe my Gospel, how they will prove my sayings true, *without the* SPIRIT *of* TRUTH *to guide them into all truths, and without the* SON *being revealed in the end?* As I said in my Gospel, if they do not believe that this will be fulfilled, they can no more believe my sayings, and the sayings of my Disciples, any more than *Brice*, who mocked the scriptures throughout.

" And now come to the words of Peter. 1 *Peter* i. 5—7. 13.—" Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season (if needs be) ye are in heaviness through manifold temptations. That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ.—" Wherefore gird up the loins of your minds, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

1 *Peter*, iv. 12, 13. " Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory

and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified."

" Now I ask mankind, that profess my Gospel, how they will explain the words of the Apostle, without a revelation being given in the last time, of the Lord Jesus Christ, that was not then revealed to them? For this was the witness which the Disciples bore of ME, *that a* REVELATION *would be given in the end*, which men would rejoice to hear, who were kept by the power of God through faith; but in the days of my Disciples, they had been with ME, they had known ME, and *every thing was revealed to them that was good for them to know, at that time;* and it was made known to them, *that a further* REVELATION *would be given, when the time of the end drew near.* But now I ask the gospel professors, what they make of the Apostle's words, of being sober, and hope to the end for the grace that is to be brought unto you? Will they answer, that *no grace* was brought *then* by my Gospel unto men? In thy heart thou answerest, no: the professors of the Gospel will say, *that all grace was brought then, that ever will be brought* to men. Then the words of Peter must be false, and my Gospel null and void: for, *this is the grace*, in the end, that is to be brought to man, *at the revelation of* JESUS CHRIST, *that never was revealed before, in what manner I should reveal the* SON, *that should be born to establish my kingdom, and bring in grace and peace to all mankind.* And therefore ye need not think it strange to bear the fiery trial of persecution, which Satan works in the hearts of men to burn with malice and fury; because the enmity of Satan is greatly kindled, as a roaring lion walking about seeking whom he may devour. Thus is his fury working

in men; and this is the fiery trial ye must bear for a while. For there is no strange thing hath happened in this. Come to all ages of the world, and then ye will see, that those who were born after the flesh persecuted those who were born after the Spirit. For, *after the flesh is unbelief*, where Satan finds power to work; but, *after the* SPIRIT *is the power of* GOD *through faith;* and therefore ye ought to rejoice in this persecution, knowing the glory that is already revealed, that ye may be glad also with exceeding joy. But when was the time and when was the age, that such revelation was ever made known to man before, that this grace and glory are to be brought to man to be fulfilled, that men should rejoice in the persecution, knowing the glory drew near? But, as to mockery, it began in the fall, by Satan's arts, when he betrayed the woman, and mocked her for believing that the command was given from the Lord; and so it hath gone on to this day. All the warnings that I gave to the prophets caused mockery in every age of the world; my Gospel caused mockery; my Disciples caused mockery; and so it stands to this day. The Jews mock the Gospel; and those who believe the Gospel mock the Jews! all sects and parties mock the religion one of another; and all the ways of the Lord have been mocked in every age of the world: so marvel not in thy heart, that this should cause mockery in like manner. But now I shall mock the whole; for, in this visitation, I shall shew *my power in the* CREATION, *my power in the* GOSPEL, *and my power to bring in the* REDEMPTION *of man:* because I shall shew my power so clearly *in the creation of the* CHILD *in thy womb*, that those who mock the SCRIPTURES now must

allow that power, *which could create a* SON *in thy womb, at this age, could create the* MAN *and* WOMAN *in the beginning, and could create the* WOMAN *from the* MAN, *by the same power and out-stretched arm that I create the* MAN *from the* WOMAN; because a MAN-CHILD *is creating the* MAN *from the* WOMAN; and it is from this that my power shall be made known to men, how *I had power to take* MAN'S NATURE *upon* ME, *in the* VIRGIN'S WOMB, *to be born as a* CHILD, for the sons of men, and how I have power, in the end, *to create that likeness again*, to fulfil my Gospel, and why I likened the kingdom of heaven to a little CHILD. So, from my power in this, it must prove my power in all, to men of wisdom, understanding, and reason; and with them mockery will cease; but the mock of fools will continue till they bring on their own destruction, and bring their mockery upon theirselves. So here ye have nothing to marvel, that this visitation should cause mockery in mankind, what they judge impossible to be; and such as believe the Scriptures the cunning devises of men to be mocked and despised, and that do not believe in the CREATOR at first, let no man marvel, that such men should make a mock of his being a CREATOR at last; because it is a new revelation to them, who say all things came by chance: but what new chance has now appeared? or what new invention thou hast contrived, to make men believe the Bible is true, to make men believe the Gospel is true, that there is a God who ruleth the universe, whose wisdom and power are out of the reach of men, and yet to reveal himself to the sons of men? This by Atheists must be mocked as some cunningly devised scheme of thine; because they have mocked the Scriptures

throughout as the invention of men; and they know that all their mockery must be turned back upon their own heads, and all their Babels fall to the ground, if they allow thy tower to stand. And therefore let no one marvel how great the mockery is amongst mankind; for thou knowest not the hearts nor thoughts of men, how few believe the Scriptures to be the word of God, when compared with the multitudes of mankind in the world:

For they—

Judge the Scriptures invention at the first;
Then how shall they allow the last,
For ME to make the Scriptures true,
And bring all mysteries to their view,
To shew my power at the last?
And from it they must judge the first;
And then their Babels down must fall.
For now I tell them, one and all,
I'll shew my power so in thee,
A GOD in power, men shall see,
Is a CREATOR at the last,
As you may see it nam'd at first;
And all my Bible I'll fulfil—
They'll see my power, they'll see my skill,
To bring the Atheists to the ground,
And own a GOD must now be found;
Or yet in power HE must appear,
Though they have mock'd to baffle here.
But now their mockery cannot last;
They'll see the day-light soon to burst,
Their every mockery to confound,
The way that I shall work all round:
For, in the ending, all will see,
I'll work a way to set thee free,
That no impostor can appear;
Because the end I'll make so clear.
So they may draw their swords at first:
They don't discern how mine is plac'd
To turn it back on every head
That mocks the Scriptures, as I've said.

So here I've answer'd of the first.
Now let their mockery be plac'd,
The way the words of men appear,
And then again I'll answer here."

It is the mockery that I have been informed of, from different places, that I am ordered to bring forward in this book.

In a letter received from a friend he says, "great is the mockery in Yorkshire. At Horbury they carried the effigy of Joanna through the village; then they shot at it seventeen shots; then placed it with the head downwards, and burnt it in a large fire, saying, she ought to be burnt; and the next day they carried another effigy, with two children, and repeated it the third day.

The same kind of mockery, I am informed, hath been carried on in different places in Somersetshire.

The ANSWER *of the* SPIRIT.

"This kind of mockery sheweth what I said before, of Deists and Atheists; whether they acknowledge their unbelief in the Gospel, or not, it is in mockery to the Gospel this was done, to mock my first and second coming. And this displays the hearts of mankind, to shew how the rage and malice of the devil is still worked on in them against the Scriptures, as well as my visitation to thee. For here men have a plea to plead for themselves: in coming forth against the Gospel, they make a pretence it is against my visitation to thee; then now I ask the professors of religion, to what purpose was my coming into the world, to make myself known amongst mankind, if I do not come again in power to fulfil my Gospel, according to my

words? For all men may see, from the manner of this mockery, where the shots are levelled at. Thou sayest in thy heart, that the shots have not reached thee; because I have made thee strong in faith, before their mockery was made known to thee; so that their shots will only turn back on their own heads; and their case calls for pity, is the language of thy heart. To thy thoughts I shall answer. Their case calls for pity, before I have made my Gospel clear; because I know of Satan's working every way; and therefore I have borne with the sons of men to this day, with all their blasphemy in every age; but now they shall know the end is at hand, that all the shots which they have levelled at thee were in like manner levelled at ME, which I shall turn back upon their own heads. And now I shall answer thee from thy own words, and thy own ponderings throughout, that I shall now call out to man: for I know how often thou hast meditated in thy heart, that if there be a possibility of thy being deceived, it is from thy belief in the Gospel that hath deceived thee; for there thy heart and faith were fixed, from thy early age; and it was the Gospel that drew thy heart from the world; because from it thy faith was fixed that an inward direction might be given unto those who trusted wholly in the Lord: and, according to thy faith, directions were given to thee, to bring thee to a true knowledge of the Scriptures, whether they are right or wrong. But now I ask thee, how the Scriptures can be fulfilled, how the Gospel can be fulfilled, without the mockery and persecution of such men, as thou hast heard of, to cast out floods of lies against thee?

"Now come to my Apostles. 2 *Peter*, iii.

chapter. How could the words of Peter be fulfilled, to prove the last days were come, if there did not appear these "scoffers, walking after their own lusts, and saying, where is the promise of his coming? for, since the fathers fell asleep, all things continue as they were from the beginning of the creation?" And these men are daily increasing; for they are willingly ignorant of the word of God; and therefore the Spirit is mocked, that testifieth of the Scriptures, that the last days are come, wherein the Scriptures shall be fulfilled. And now men are fulfilling the words of Peter, in the Second Chapter, "denying the Lord that bought them, and bringing upon themselves swift destruction." And many are following their pernicious ways; by reason of whom the way of truth is evil spoken of. Here thou mayest clearly see the truth of the Gospel, from what I said of the wheat and the tares to be separated at the harvest; and what my disciples said, after me, who these tares were, that would arise in the last days."

2 *Timothy*, iii. "This know also, that in the last days perilous times shall come: for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers." Now these men are come forward in their true colours, perfectly as described by Paul: "truce-breakers, false-accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."

"And now I shall answer thee, and the public at large, from the words which *Besley* hath printed, recommending an early communication with their respective pastors, for a right explana-

tion of the numberless scripture texts so evidently distorted in the writings of Joanna and her confederates.

"Now I ask thee and all mankind, to what pastors can ye be recommended, to prove the truth of all these texts of scripture, which I have ordered thee to bring forward, any other way than I have revealed to thee, that my visitation is now to fulfil them? Should I answer a fool according to his folly, and tell him to apply to pastors and teachers of the Gospel, for a right explanation and meaning of them, would he not continue in his folly as before, and no more believe in the explanation of the teachers and the pastors, to believe the scriptures true, from any judgment formed by them, or any explanation given by them? This I tell thee, such men as *Brice* and *Besley* no more believe in their teachers and pastors than they believe in my visitation to thee; but this is pretending to have a form of godliness, to recommend them to teachers and pastors; this is done through hypocrisy, while he is denying the power of God and his Spirit. Then now let the pastors appear and convince these blasphemers, by their wisdom; or let them diligently search out the truth, to shame and confound them, by my power, and my word, which I have said I shall fulfil in thee.

"And now come to my Gospel. *John* vi. 39. "And this is the FATHER'S will which hath sent ME, that of all which HE hath given ME I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent ME, that every one which seeth the SON, and believeth on him, may have everlasting life: and I will raise him up at the last day."

"Now where are their teachers, or where are

their pastors, that the believers can apply unto, to explain the meaning of my words, *if I do not fulfil them?* And, how can I fulfil them, for every one to be taught of the Lord, as it is written by the prophets, *without raising up in the last day a* LIKENESS *of the* BODY *I laid down for man?* But now I tell thee of mankind, they are perfectly what I said in my Gospel: they will not enter in theirselves, nor suffer those that are entering to go in. And this I warned thee of in the beginning, that thou wouldest first hear the mock of fools; and now the mock of fools hath filled thee with anger and indignation; because of their lies, as well as their blasphemy. But now I ask thee, how could it be proved, that it was the mock of fools, if they did not discover their folly, by shewing that it is men void of understanding, void of sense, reason, and religion? For such men would rejoice to come forward in the same manner against the Scriptures, with ridicule, as they are come forward against my visitation to thee, if they were not afraid of the laws of the land. For, if ye discern the manner of the abuse, the Scriptures are mocked in like manner, artfully done, like the devil, to mock them in thy name; and this sheweth plainly what the hearts of men are: and it was to discover the hearts and thoughts of men that I ordered thee to carry thy first book to *Brice;* for thou didst not know what his religion was, nor why I sent thee to him. But now call to thy remembrance, that he did not mock the prophecies; but said people were eager for them, and therefore willingly took it in hand; but know, as soon as the Gospel was mentioned, and the Holy Ghost was mentioned, then his mockery began; and he soon discovered what he was. Then he began to

abuse the prophecies: so that, from him, ye may judge the hearts of men, what is their belief of the scriptures, what is their belief of a God. It is only fools who thus mock, whose hearts are drawn away by the influence of the devil: but no longer let these madmen deny the existence of a devil; because he hath allowed that there is a devil. But let him know, however idle the devil hath been with thee, finding all his temptations vain and fruitless, that thou hast resisted him, and he must fly from thee; so that he might as well be idle as to tempt in vain; for I have taken his power from thee; yet I now tell thee, he is not idle with the author of these hand-bills; and that the man will find to his sorrow hereafter, and to his everlasting disgrace. So this proves the truth of my words, what I said to thee in the beginning, that thou must first hear the mock of fools; and now they have exposed their folly by their lightness, and their lies, by their ignorance, being void of understanding, brutish men, that I said would appear; but now I shall confound them all in the end, by men of wisdom and understanding; and by fulfilling my words, according to my promise, thou hast felt the LIFE, in May; and, before the harvest is ended, the SON will be born, to the joy of all thy friends, and to the shame and confusion of all such lying inventors, whom Satan leadeth captive at his will; because their hearts are wholly given up to him, and the ways of the Lord they have no desire to know. Now from the lying inventions which he hath published, to mock the truth, marvel not in thy heart if a man like him should say the time was past that the *little prince of darkness* was to be born, as he hath infamously called it; but now I tell him and all such men, they have

the *great prince of darkness* to fear, whom I shall cast out with all his branches, that join so closely with the root: and therefore I said, in my Gospel, if ye die in your sins, where I am ye cannot come; for such blasphemers were while I dwelt with men in the flesh, and so they continue to persecute in the Spirit. Then now let them judge for themselves, how such men would appear before the Lord, whom they have blasphemed: their own conscience must condemn them, and justify my Gospel, to separate them, as tares from the wheat. Here I shall leave thee of these men.

" And now come to the minister who preached a sermon against the visitation of my Spirit.*

" I shall begin with his text: *Colossians* ii. 10. " Ye are complete in him."

" From his text I shall condemn him; and make this inquiry of him: in whom is he made complete? or whom of his hearers is he striving to make complete? Will he answer, in the Gospel of Christ; for in him dwelleth all the fulness of the Godhead bodily? But what fulness of my Gospel, what fulness of the words of the Apostles can there be made complete in Christ, *before the fulfilment hath taken place?* From his own doctrine I shall condemn the man, as I said in the Gospel, as the blind leading of the blind, till both fall into the ditch together: and therefore I said, woe unto you, blind guides! should the day of the Lord come unaware, how must such pastors appear, who have been deceiving their flock, and leading them astray; denying my second coming, which I told them to look for; denying the Spirit of Truth, which I said should come? And therefore I said before, that these teachers and pastors would no more convince the

* The Rev. James Hearn, curate of Brixham, Devon.

Deists and Atheists of the truth of the scriptures, and to believe in my Gospel, and the fulfilment thereof, than they would believe in my visitation to thee. But now I ask, how it can be believed, while my Gospel is denied and rejected by the teachers and pastors?

"And now I shall come to his observation of Mahomet. He says, "that arch impostor pretended to see visions, and to hold intercourse with angelic beings, and thus miserably deluded half the Christian world; whom God delivered up to their own vain imaginations, "that they should believe a lie;" and thus will perish, in all ages, those unstable souls, unless the mercy of God prevent."

"To his folly I shall answer: for, such as Mahomet have been the impostors in all ages of the world; various inventions have been in mankind: and such as Mahomet, whom he called a vile impostor, they make of ME, by the manner that my Gospel is now looked upon by the Jews, and by thousands and tens of thousands in this nation, which is known by the books which are published. Then now I ask a man like him, how this evil is to be prevented by any mercy of the Lord, without my proving the Gospel true, from the manner I laid the foundation at first, to raise it up in the end; as I said at first, that I should complete it at the last, and bring in the redemption of man? And there is no other way that these vile impostors will be prevented from arising in every age, and every place. But know, I died to destroy the works of the devil; yet, while his power remains, these impostors will always remain.

"And now come to the words of the Apostles, whom he hath quoted; Paul, Peter, and Jude.

" I shall begin with Peter: *2d Epistle*, iii. 3, 4, 5. In this he may see his own likeness, which I have explained to thee already. Verse 9. " The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." But now I tell thee, all must perish that are in this heathen darkness, which he hath mentioned, if I do not fulfil my Gospel, to bring them to repentance, by the knowledge of the truth; therefore it is written, " The day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements melt with fervent heat." Were I to call him forward to explain the words of the Apostle, which he hath quoted, he cannot answer one word of a thousand; because the Apostle warned his hearers to be watching and looking for the day of the Lord, when a great noise would surely be made amongst men, when the warning is given. And now I shall explain to thee the meaning why it is written, " the elements shall melt with fervent heat;" because there is a heat of love, which must be strong and powerful towards mankind, who are looking for the day of the Lord to come, to bring in their redemption, and destroy the works of the devil, which I said I died for; but, on the other hand, there must be a heat of anger and indignation against these blasphemers, who give themselves up to Satan's will. Therefore it is written, " the earth also, and the works that are therein, shall be burned up."

" Let not men vainly suppose that this means the works of creation, and all that is in the earth shall be burnt up and destroyed; or all the works

of men's hands, that are of good to mankind; these are not meant, that all shall be burnt up; but it is the works and devices of men, in all manner of false religion, in all manner of blasphemy against the Scriptures, and all the works and inventions of men, in all kind of images, which they have made to worship, instead of the God of heaven, who is the Creator of the universe: all will be destroyed, but the true worship, when, according to the promise, I bring in the new heavens and new earth, wherein dwelleth righteousness.

"And now let him answer, how he will prove the truth of the Apostle's words, that they were ever yet fulfilled, for men to become perfect in Christ? When that is fulfilled, then the words of Peter will be fulfilled. How different from the Apostle's doctrine, and the caution he gave to his hearers, to be looking for these days, is this man's preaching! Therefore let him not say that he is preaching the Gospel, if he deny the fulfilment thereof: for I now tell thee, what this man hath published to the world, were it to fall into the hands of Deists or Atheists, Turks or Infidels, Jews or Arians, they would all conclude, from his sermon, that Mahomet was no more an arch-impostor, than they make of ME, by the Gospel; and they would see that his perfection was no perfection at all: and their inquiry would be, "What is he perfected in? If we take and read the Gospel through, and are to conclude that all is finished; then what impostors were the disciples, to come forward and tell their hearers to look forward to a further revelation, that was to be given in the end, to finish the Gospel and make it complete!" For this was the doctrine which the Apostles preached. If he understood what he read, then

he would know that he was preaching against the Gospel: for were I to call him to the Gospel, and make him answer to all the words and meaning of the Apostles' sayings, he could not answer my demand, to prove the Gospel true; but if I call forward thy believers, and the prophecies I have given to thee, to shew in what manner I have brought it round to fulfil the words I have spoken; then such men must stand with shame and confusion, and say, "her believers, whom I have despised, can bring forward more solid truths, from her prophecies in twenty years, than such a man can prove from the Gospel, that have been fulfilled in eighteen hundred and fourteen years." Because men do not understand the meaning of the Gospel, in what manner it stands to be fulfilled in the end; and it is to prevent all such impostors, as he hath brought forward, from arising to deceive mankind, that the scriptures have been hid in this manner from the understanding of men.

"Now I shall answer thee from his saying, 'Salvation only through the merits of our Lord Jesus Christ they deny.' But, I ask, how he will prove this assertion, when I have said, throughout thy writings, that I gave up my life for the salvation of man, and to bring in the redemption in the end? Let them know what the believers are signing for—*the coming of the* LORD JESUS CHRIST, *to establish his kingdom in righteousness and peace*, according to the promises that stand on record, which I have warned thee is near at hand: but the way I should come to fulfil my words was never revealed to thee, till this year, from this visitation, to let them know, from the Gospel and from the prophets, *that there must* ONE *arise as to be called the* HOLY ONE *of* Israel; which

meaneth, *by the power of the* MOST HIGH, to be set on my holy hill of Zion, before the fulfilment of my Gospel can take place; and which I have told thee I have merit, strength, and power, to accomplish all my sayings, and the sayings of my Disciples. But this merit is utterly denied by him. If he thinks that all was finished when I expired on the cross; then let him answer, what was finished. His own words condemn him throughout; for, instead of every knee bowing to ME, as the Apostle saith the end will be, he hath brought forward all ages to be full of impostors and deceivers, to be full of all false doctrine, heresy, and schism; then where is the truth of my Gospel fulfilled, *if all be finished, before the redemption of man hath taken place, before Satan's power is destroyed*, that deceives the nations, to fill them up with vain visions, and vain imaginations, to draw them off from the true worship of God? But let him prove wherein thy heart hath been drawn from the Lord, or wherein thy visitation is contrary to the word of God, when compared with the scriptures. This is impossible for him to do: for I now tell thee, from dreams and visions, which he hath mocked so much, in thee, they are in like manner mocked throughout the scriptures. So, in one likeness both stand together to be mocked by men void of understanding who do not know for what ends the Lord visiteth in such manner as appears simple to mankind, and what is beyond man's understanding, till revealed.

" If I call such men to the Revelations, and ask them the meaning of taking my great power to reign, what answer should I have from such men, who say, like this man, we are perfect in Christ, without knowing what that perfection meaneth? But that perfection is allowed and be-

lieved by all those who now believe in my visitation to thee, that I shall accomplish in the end, that I am now working a way to complete the happiness of mankind, who believe in ME and my Gospel, and the fulfilment thereof. Therefore, let no man presumptuously say, it is *another* SAVIOUR that ye are now looking to for your Salvation. I tell them, no: it is the PROMISE which stands in my Gospel; it is the PROMISE which stands throughout the Psalms, and the Prophets; it is the SON whom I said should be revealed. Therefore, if they do not believe the FIRST, *that* I AM *the* WAY, *the* TRUTH, *and the* LIGHT, *and to bring to light what was concealed from man;* if they do not rely on ME for *this* POWER, as spoken in my Gospel, and by my disciples, *that it is the fulfilment of the* FIRST; *those that do not thus believe can never believe in the* SECOND; and therefore, *it is through the* MERITS *of* CHRIST JESUS *that all believers must now rely, that* HE *hath power to fulfil his words, and make the* SON *known, whom* HE *said should be revealed.*

" Thou hast nothing to marvel that such a man should persuade his hearers not to read the Books, which I have ordered thee to bring together of the Scriptures, and explained them; which he knoweth he cannot do; and which he knoweth might open the eyes of the understanding of many of his hearers, to observe the Scriptures, how they stand, and believe, from the explanations, that I shall fulfil them, according to the wisdom of God, but not of man.

" Now come to his observation concerning the Sacrament, in what manner he forbids the believers attending, saying, " the Church of England cuts them off, whilst they remain impenitent, like an unfruitful branch. And let none of them

venture to approach the table of the Lord, lest they eat and drink their own condemnation; as they certainly do not discern the Lord's Body, holding as they do damnable heresies, denying the Lord that bought them."

"Now come to the service of the Communion:—"Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross, for our redemption; who made there by his one oblation of himself once offered a full, perfect, and sufficient, sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again."

"Let him answer, how he dares to go to the altar, to read this collect to his hearers, to remind them of my coming again, to be looking for it, according to my Gospel and the words of my Disciples, and now forbid those to approach the table, who are looking for the fulfilment thereof, and for my coming, according to the Gospel, that is set forth at the altar. Here, I tell thee, he is like the epistle which he pointed out against the believers; for he is bringing in false doctrine, heresy, and schism; and it is his own destruction he hath to fear, if he doth not repent of the evil of his ways: for he is not only deceiving himself, but his hearers likewise.

"Now come to the Epistle of *Jude*, which he pointed out, and I shall shew thee his folly, from the 12th verse: "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit

withereth, without fruit, twice dead, plucked up by the roots."

"Here let him answer, where is his charity, to believe in the Gospel, and the fulfilment thereof? If he have no charity to believe in the fulfilment; then he cannot have faith to believe in its truth; then where is the fruit, which he can bring forward to mankind? Is not all withered and dead to him, twice plucked up by the roots? For, by plucking up the *first*, not believing that my Gospel will be fulfilled, he must pluck up the *second* likewise; so that such a man is dead to the whole; and is described by Jude—"feeding themselves without fear." He doth not fear the destruction he is bringing on himself, or the destruction he is bringing on his hearers, by making them believe that there is no truth in the Gospel. Where is the man who can come forward and prove the Gospel true, that all is fulfilled, which is spoken in the Gospel? This is impossible for man to do. And now let him look to the words in the collect—"a full, perfect, and sufficient, sacrifice, oblation, and satisfaction, for the sins of the whole world." What answer will he make, to say that this was ever fulfilled? Or where did I promise in my Gospel to fulfil it, till my *second coming*, to send the SPIRIT of TRUTH, which is the COMFORTER, that should come in my NAME and abide with you for ever? So here are clouds without water; because they are as clouds before the sun, that its shining lustre might not appear to warm the earth: but they are without water to wet the earth, that it may bring forth its increase."

Verses 16—19. "These are murmurers, complainers, walking after their own lust; and their

mouth speaketh great swelling words, having men's persons in admiration because of advantage. But, beloved, remember ye the words which were spoken before of the Apostles of our Lord Jesus Christ: how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit."

"And here the SPIRIT is denied by him; then my Gospel must be denied likewise; therefore his boasting of a belief in the Gospel, while he is turning away those who believe in its fulfilment, is like the boasting spoken of by the Apostle, whom he hath quoted against the believers. For all his speeches are but swelling words of vanity, and deceiving the hearers.

"Now discern in what manner he hath placed together Mahomet, the Gospel, the visitation of my Spirit to thee, and all impostors and visionaries, as though they stood in the same likeness; for he hath brought forward nothing to shew the difference, or to prove the difference; then may not an Atheist, from his words, say that all the visionaries were in one likeness. Dreams and visions were seen by my Disciples, which is recorded in the Gospel; so when placed together in this manner, it gives room for Satan's working in the hearts of men to place them alike. And such doctrine is but adding fuel to the fire that is already kindled in Deists and Atheists, who presumptuously come forward against the Scriptures with blasphemy, as these men have come forward against thee, speaking evil of things which they know nothing about.

"Now come to the end, what he said of Mahomet: "He composed an absurd and impious system; which was formed partly from visions,

which he pretended to have seen; and partly from extracts out of the Old and New Testament. The book is called the Koran; and this medley of truth and error, sets aside the Bible among all the followers of Mahomet to the present day. In this respect the Koran has decidedly the advantage, that the visions which it contains are said to be written in the most elegant stile which the Arabic language affords; whilst, on the contrary, Joanna's dreams are the most vulgar and abominable trash, that ever was read or written."

"I shall answer thee from his observation. He might as well have said that the Koran excelleth the Gospel, from the dreams and visions therein contained; for, when Peter was ordered to kill and eat, from the dream and vision shewn to him, and other dreams and visions throughout the Revelations, what John saw of Satan's being chained down, and what he saw in the 12th chapter, of Satan's malice against the woman;—thus he might say in his heart, that the Koran excelleth the Gospel, as well as to say it excelleth thy dreams and visions, which he calleth vulgar: because I shewed thee, in the beginning, the fallen fruit with a black veil round them, which I compared to the hearts of men; and whose likeness thou hast seen and proved. But know what Solomon saith: "Reprove a wise man, and he will love thee; reprove a fool, and he will hate thee." Where a man hath wisdom to see things which may be a reproof to him, he may call himself in question, whether he hath acted in that likeness, and take the reproof to himself, and he may love the person that gave the reproof: if he judge it from the Lord, he will say with David, "Blessed be the rod of the Lord;

if from the righteous, let the righteous reprove and smite me; but the ways of the wicked I hate." Now I tell him, however vulgar he may call thy dreams, which I ordered thee to put in print, they will all find the truth of them hereafter. And I now tell thee, it was to try mankind, what their belief is in the Scriptures, concerning the dreams and visions shewn to the prophets, that I gave thee dreams in like manner. So he that mocks the one mocks the other, and must know that he is condemning the Scriptures throughout; therefore I shall answer such men according to their folly. If I permitted vulgar dreams to be shewn to thee, I well knew that in like manner thou wouldest have vulgar and ignorant men to contend with; if I permitted abominable trash to be shewn to thee, I well knew thou wouldest have abominable trash, in men, to contend with. And let all their trash be brought together, then let them see their own likeness, from the dreams and visions I shewed to thee; for their own shame stands before them; and in condemning thee, they condemn theirselves. But it is not thee that they condemn; it is ME, and my Gospel: the visitation of my Spirit, to warn mankind that the end is at hand, that I shall fulfil it, is what is now called trash, by men who do not believe in the one nor the other. Because I tell thee, it is blasphemy in men to say that they believe the Scriptures to be the word of God, that all the Prophets wrote by the Lord, and from the Gospel believe in the Son of God; while, at the same time, they boldly say that neither the one nor the other will ever be fulfilled. Such language is like Satan's in the beginning, who, in the form of a serpent, tempted the woman, and betrayed her, saying, that what the Lord had said concern-

ing the forbidden fruit was not true; for it would not be in that likeness that they should die. This was the sense and meaning of his words: but he told her, that they should be as gods, knowing good from evil. Here the temptations began in the first, in the form of a *serpent*; but then in Cain he went on in the form of *man*, and thus he hath continued to this day. But now, from the fall, let them look to all nations, kindred, and people; then they will see the truth of the words spoken by the Lord concerning the forbidden fruit—dead to the knowledge of God, to his wisdom, and his decrees, dead in trespasses and sin, dead to the happiness man was created for, without feeling any lively sense of the mercies and love of his Creator. But know, from the Scriptures, and from the Gospel, MAN is promised to be restored from the fall, in the end, that he may come to a true knowledge of the love of GOD which is in CHRIST JESUS, in sending his SON to take away the sin of the world, in the end, and bring in the redemption of man. But here, like the serpent's betraying the woman with lies, through the subtlety of the devil: so in like manner he is now working in men to say that the word of God will never be fulfilled; but make the Scriptures, like the Koran of Mahomet, truth and errors blended together, by those who allow any truth in the Scriptures; while others place the Scriptures as a fabrication altogether, in the likeness that he hath placed the whole together. So now I ask mankind, what knowledge believers would gain, to go to such teachers and pastors for an explanation of the Gospel, or of the Scriptures which I ordered thee to bring together?

"Now come to my Gospel. *Matthew*, xxiv. 27—44—51. "For as the lightning cometh out of the

east, and shineth even unto the west; so shall also the coming of the Son of Man be.—Therefore be ye also ready; for in such an hour as ye think not, the Son of Man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods. And if that evil servant shall say in his heart, my lord delayeth his coming, and shall begin to smite his fellow-servants, and to eat and drink with the drunkard; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of; and shall cut him asunder, and appoint his portion with the hypocrites."

"Look to the parables in the xxv. chapter, and let him answer when either was fulfilled, or in what manner they will be fulfilled? Thou sayest in thy heart, neither of these chapters have yet been fulfilled. To thy words I answer. If they never are to be fulfilled, if they never will be fulfilled as I have revealed to thee, and various other sayings through my Gospel, which are spoken in like manner, of the Son of Man being revealed, in a day men little think of, and in a way men little think of; if these things are not fulfilled, then my Gospel cannot be finished before I come to fulfil my sayings. And he that denies the fulfilment of this, denyeth the truth of my Gospel to be spoken by the God of truth; and therefore I tell thee, it is but hypocrisy for men to pretend to preach the Gospel, and vainly boast of their worthiness of receiving the bread and wine in token of my love, to die for man, till

my coming again to fulfil all I said of raising them up in the last day.

"Here I shall leave thee of him for the present: but let such as profess to be preachers explain all my Gospel, and make it clear to mankind, how it can be fulfilled another way than what I have revealed to thee; or let them be silent, and acknowledge that they do not know, neither can they understand the way the Scriptures will be fulfilled; but acknowledge, from the Gospel, that revelations were left behind to be revealed in the last days, which they could not understand. If the Gospel be demanded of them to explain, they must acknowledge the truth of the Scriptures, that the wisdom of the wise men is perished, the understanding of the prudent men is hid; for these things were concealed from them, to prevent all those impostors, whom he hath mentioned, ever to arise with that power, to stand like the scriptures, and be fulfilled in the end; then all these inventors must fall to the ground, when all the mysteries of my Gospel are brought to light, and my wisdom and power made manifest to men.

"And now I shall come to answer thee of the wise and prudent men, of the just and upright men. From the information thou hast heard, which hath been spoken by different classes of people, some say they will wait to see the event, before they will draw any judgment at all; but if they find the words come true, which thou hast published in the Third and Fourth Books, then they shall believe that the visitation is from on high. These I tell thee are wise and prudent men, knowing that the Scriptures are too high for them to explain, the way they will be fulfilled; but when they see a way

pointed out to bring the Prophets and the Gospel together in a clear manner to be fulfilled, beyond the wisdom and understanding of men; such are wise and prudent men, to keep silence until they see the event to follow; for then no one can laugh at their folly, whether it prove true or false; because, from the Scriptures, they well knew they could not contradict it, though they had not faith strong enough to believe it; and, therefore, by silence they shew their wisdom, not to exercise themselves in things too high for them: but a fool's bolt is soon shot, and the end will discover his folly.

"Various have been the answers of men concerning these wonders, which are set before them; and yet from the Scriptures every character thou wilt find is foretold, what would be the different minds of men; some would boast of their wisdom, and become fools; some through strength of faith would become wise, while others would say they could not exercise themselves in things too high for them: and too high for man's understanding all is brought round together to see clear, without a strength of faith, being led on from one thing to the other, like a grain of corn rising higher and higher, till ye see the blade and blossom appear. And thus I have told thee, like the husbandman, who knoweth the seed that he hath sown, can tell the grain before it is seen; perfectly so it is by faith; he that believes wholly in the Scriptures, as the word of God, must believe in the fulfilment thereof; and when he seeth the likeness of the blade appear, that the ears are shot forth from the stalk, he knoweth that his harvest is nigh at hand: and as I said in my Gospel, know that the summer is nigh at hand, when ye see the green leaves to appear; but how

could men judge the summer nigh at hand, for men to lift up their heads, that their redemption drew near, without some of the signs and wonders appearing? What I told them in my Gospel, and what was shewn unto John in the Revelations, never can be understood or explained by men, before I begin to fulfil them, any more than men could explain the *Second Book of Wonders*, which I ordered thee to publish, which no man could understand till this wonder appeared, to shew the way I shall prove the truth of my words. And now remember what I said before, that just like the Bible all this should come round, and none but my sheep could ever judge of the sound: and now believers may clearly see how I have brought round this, like the Bible, that no man could prove the truth of that Book last year, before this visitation came to thee, which was concealed from all, till I worked a way to make it true; and perfectly so my Bible stands: without a visitation, and a revelation, no man by wisdom can prove the Bible true, any more than thou couldest prove that book true, if I had permitted thee to be called forward when I gave the warning: but know what I have said in thy writings before—

What's spoke one year doth not appear;
Another's hastening on
For ME to make the mysteries clear,
And prove from whence it comes.

" Now come to the *Second Book of Wonders*, page 10.

" He that hath the Bride is the Bridegroom; but the friends of the Bridegroom rejoice greatly; and so will thy friends all rejoice when marriage hath taken from thee thy reproach among women, and all is made as clear as the noon-day

sun; then will your rejoicing be great, when every thing is made so plain before them, that there is no room for doubt left; which I have told thee I shall now make clear to every man, to open my Gospel, prove the visitation of my Spirit according to my Gospel, and prove that my Kingdom is nigh at hand."

"But now I ask thee, how any one could explain the meaning of these words last year, without they had drawn a judgment that thou wouldest be visited from on high, in the manner of my visitation this year? But this, thou knowest, was not their thoughts; though some judged, by the marriage union, that thou mightest have a Child, as Abraham had by Sarah; but what reproach hadst thou got then to take away? It is no reproach to a woman never to be married. But now look to what thy friends have said already, that thy SON cannot stand to be an Heir established by Law, with God and man in one likeness, without the marriage union, to have a reputed Father, to adopt him as a Son, when he is born. Then now see the truth of my words, why I said that a necessity was laid on thee to enter into a marriage union with man, to complete my visitation, and make it honourable amongst mankind. But this necessity would not be required had I never meant to visit thee further than by Prophecies. No necessity would be laid on thee to enter into a marriage union, to take away the reproach of women, which is to have a child without a marriage union, which men call a base-born child, and is a reproach to women: and in this manner thy friends have allowed, that by the laws of men, such a reproach would be cast on thee. And I now tell thee further than the words spoken by thy

friends; so far from stopping the mockery, by thy having a Child, by the power of the Most High, before thou hast a Father to adopt it, would but increase it ten times the more; as they would say that thou hadst a base-born child in thy old age. And therefore thou must have a Husband to do away this reproach, to stand as a Father to adopt the Child, who firmly believes that thy visitation is from on high, having the eyes of his understanding opened clearly to discern the Scriptures, from the manner I have pointed them out to thee, and from the manner I have revealed it to thee in what manner a SON must be born to fulfil them. These things must be weighed together, and clearly proved, from every witness, the length of time thou hast been concealed from any man's coming into thy presence, to prove that it is a visitation from on high, as I have told thee by whose power the SON will be born.

"And as I have told thee of heirship-land being regained, that hath been lost; so I have told thee of this CHILD; it is to regain the promised land, which was lost to the Jews, and to establish that throne of David, which I said I should raise up in the end. But how can HE be an established heir, after the manner of men upon earth, without having a reputed father to adopt him in my stead? But know I said, that no man should have thy hand in wedlock who did not receive it as a blessing from the Lord; and as a blessing from the Lord it is to him, and to all that receive it in true faith, to be made heirs of God, and joint heirs with Jesus Christ.

"This is the beginning of the fulfilment, if ye discern the sense and meaning of the CHILD being allowed to be an heir, both from God and man; and therefore I said that this union was a

blessing to him whom thou givest thy hand in marriage to. But no man without faith can enter into a marriage union with thee: but where faith is, he will see the blessing great, from what is to follow. And now I ask thee and all mankind, what blessing could a man say he enjoyed in marrying a woman of thy age, because she had been a prophetess? What blessing was it to him more than to others, if nothing else was to follow? If that was all the blessing from the Lord, to marry a woman at thy age; then all the world might mock. But now discern what hath followed since, to prove the truth of my words, that it is a blessing to be the reputed father of the PRINCE of PEACE; for I have told thee the CHILD will be born to be that character, to fulfil the Scriptures throughout, which have been hid from the understanding of men, in the perfect manner that my visitation in thy prophecies have been hid from the understanding of the believers, in what manner I meant to fulfil them and make them true. And so in like manner was thy *Second Book of Wonders* all concealed from the knowledge and understanding of thee and the believers, why I said thy hand was a blessing, which no man should receive, without believing it a blessing from the Lord; and ye may see plainly the truth of my words. Now come to page 14.—

"And then the mysteries will be known,
The way that I am in thy form;
Because it is in Spirit strong.
I ask what man could lead thee on,
The way that I am leading here?
Thy youth is gone, old age appears."

"But where is the man who could explain the

meaning of my words? Have not thousands of women at thy age been led to the altar? And have not many, that seemed to have an aversion to matrimony all the days of their lives, till old age came upon them, and then have entered into a marriage union? So in this I could not make the inquiry, what man could lead like ME? But here is the inquiry, what man, by the power of his spirit, could visit thee invisibly, to create a Son, to be born in old age? This was my meaning in the words, which I concealed from thee and from all; but now every man may see them plainly, and allow that it is more than man can do. And this will be allowed by men of wisdom: many things that were mocked, for want of understanding the sense and meaning thereof, they will now see plainly. There are many things hid in thy writings, which men cannot understand, till I come to fulfil them; and perfectly so stand the Scriptures throughout; and in that likeness stands my Gospel, that I came to prepare the way for the end, but did not make it plain to mankind: because impostors would have arisen, if they had known in what likeness to deceive mankind. Therefore I concealed it from the knowledge of men; as I concealed from thee, why I said a marriage union must take place, or all thy writings would be of no use: for I said, to make men's jarring cease, it was my controul that it should be done. And now ye have heard already what would be the jarring discord amongst mankind, if the SON should be born before a marriage union hath taken place with man, to have a reputed Father for him. But know, the CHILD must be born before any man can claim any further than to be a reputed Husband, to adopt the CHILD, when it is born.

" And in the next place observe these words in page 13 :—" There was no way that thy innocence and injured honour could be cleared but by a marriage union." But now I ask thee, how thy injured honour could be cleared from the false inventions of men, who have risen up against thee, and all the malicious lies they have invented against thee; how could this be cleared by a marriage union? But now I have told thee in what manner: not from the past, but the present; for, without marriage taken place, before the CHILD is born, to have a Father, to adopt him as his Son, thou wouldest be looked upon as an adultrous woman, having a base child; and there is no way that men could clear thy honour and innocence.

" So from this ye may see the meaning of my words, and the truth is plain before you, which no man could clear or understand, when I ordered thee to put that book in print. For when words are given, ye know not the way I shall work round to fulfil them, to make them clear to the sons of men, which cannot at first be understood by men; now perfectly so the scriptures stand, which men can no more understand, to explain the meaning of them, to prove them true, any more than thou or thy friends could explain the *Second Book of Wonders*, why a marriage union with thee should be a blessing to mankind; or why thy friends should all rejoice, when marriage had taken from thee thy reproach among women. How could this be explained and understood by men? If they call the prophecies a reproach, a marriage union would not take it away; and if ye call a single life a reproach, then the Gospel is contradicted, to say, blessed is the barren womb that never bare, and

that the single woman is to the Lord. So there is no way that men could explain the meaning of the words, before I had brought thee into this situation, that is called a reproach to a woman, not having an husband. Then now ye may see all is made as clear as the noon-day sun; and your rejoicing will be great, when every thing is made so plain before them, that there is no room for doubts left. But how could this be proved last year? If a marriage union had taken place, when I first warned thee of it, could it be then proved that it is a visitation from the Lord, to bring in an earthly marriage, different from what hath taken place before? Have not all manner of strange marriages taken place, which have been thought so wonderful amongst mankind, which men have said must be decreed by the Lord, from the manner it was brought round? Then how could this marriage be different from what hath ever taken place before, and counted a blessing from the Lord, without some extraordinary event happening, that never hath taken place before, to be a blessing to the man who is made the reputed Father of the Son, whom he believes to be created by the power of the Most High? And without faith this cannot be fulfilled; therefore I said concerning the marriage, in the 16th page, that no union of marriage should take place with thee, to join your hands, before I had joined your hearts, which must be united in a firm and steady faith, both alike believing it from the Lord that thy visitation is, and the manner I have brought it round to have the marriage completed with God and man. The spiritual visitation is granted by the Lord, to fulfil the scriptures, as I have told thee already, which men no more understand, how

to explain, and make them true, before the end cometh for ME to fulfil them, than they can explain thy *Second Book of Wonders*, how to prove it true, concerning the marriage, from the way and manner it was spoken, if it had taken place last year. But now, from what hath followed since, every man that is a true believer will see it plain.

"Now let them look back, and weigh what is said in the *Second Book of Wonders*, and compare it with the *Fifth*; then they may see it like the rising sun, shining brighter and brighter to the perfect day, and the truth, like the noon-day sun, standing before them, which could not be proved without this union taking place.

"And let them look to the *Third Book*, and answer my demand, how they can prove the Scriptures true, any other way than I have explained them to thee? And how they can prove the end to be at hand, of its fulfilment, before these strange events have taken place? Where will they prove any SON of MAN ever established upon an earthly throne, to be for ever, till the Lord cometh to bring in everlasting blessings to man, that the whole earth shall be filled with his glory, and to bring glory to God in the highest."

"Now come to *Psalm* cx. which I ordered thee to put in print. *Second Book*, page 83. "The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies." Those that reprove, let them answer, who is the ROD of my STRENGTH, that I said should rule in the midst of mine enemies? Were not the Jews mine enemies, when I dwelt amongst them? Was I not cut off from them? And were they not scattered throughout the nations? But where hath the ROD of my STRENGTH ever yet

been sent to gather them together, to raise a Ruler and a Prince amongst them, to restore them again as my people? For those who are my people will be all willing in the day of my power, which they will find hastening on, by the SON that I told thee I should bring; because I told thee, in page 86, that I should bring the SON.

"And now let them look to page 110. *Isaiah* xxxviii. 7. 8. "This shall be a sign unto thee from the Lord, that the Lord will do this thing that he hath spoken, behold I will bring again the shadow of the degrees which is gone down in the sun-dial of Ahaz ten degrees backward. So the sun returned ten degrees by which it was gone down."

"And so in like manner the Son must return, when the Sun of Righteousness ariseth with healing in his wings. I have brought round many of thy prophecies in a manner that no one can understand, neither by argument prove them true, before I work a way to fulfil them, beyond the power and wisdom of man to shew them plain. In like manner the Scriptures stand.

"And now I shall answer thee further of the Books which were printed last year. *Second Book of Wonders*, page 7, concerning the marriage being granted by the Bishops.

"Here come to the judgment of thy friends, and then men may see the truth of my words, and the necessity of the marriage being granted by them.

I was ordered to call together the same seven friends who had met by my directions last year, and the following contains the question proposed to them, with their answer.

"Having been this day called together by the direction of Mrs. Joanna Southcott, to take into

consideration her present situation, as announced in the *Books of Wonders*, we were desired to give our opinion upon the following question proposed to us:

"How can the Son who is to be born of her inherit as an Heir, after the manner of men, without having an adopted Father, before he shall be born?"

"In answer to this inquiry, we say, that, according to the laws of the land, the Son so announced cannot be a legitimate child to inherit as an Heir, after the manner of men, without a marriage union having taken place between her and some man, previously to the birth of such a Son.

(Signed,) Wm. Owen Pughe.
Benjamin Carder.
Thomas Turpin.
Saturday, June 4th, 1814. Willm. Sharp.
Jno. Hows.
Theodore Turpin.
Wm. Tolhurst.

The above opinion was also agreed to by Col: W. Tooke Harwood, Mr. Wm. Tozer, and, Richard Goldsmith.

The same question was sent to Mr. Halhed, and he returned the following answer signed by himself and Mr. Spring:

"We have maturely considered the question this day proposed to us, relative to the actual situation of Mrs. Joanna Southcott, as described in her late *Books of Wonders*,—and as far as our own limited knowledge extends, are perfectly agreed in the following answer:

"To constitute a capacity for inheriting as a legal Heir, by the laws of this country, and pro-

bably of other nations also, the Child must be born in Wedlock. The laws of entail, indeed, prescribe that the Heir to real property must be lawfully begotten: but where there is a marriage the law presumes this fact, on the principle that "*Pater est quem nuptiæ demonstrant.*" viz. The existence of the marriage is the proof of the personality of the father. And in this sense we say that our Lord Jesus Christ was the legitimate Son of Joseph, his Mother's husband, and rightful heir to both Father and Mother.

"This is all the answer we feel ourselves called upon by the terms of the question to state as our opinion.

NATHANIEL BRASSEY HALHED.
JAMS. SPRING."

Sunday, June 5th, 1814.

"Now, from the judgment of thy friends, thou must come to what I said in the *Second Book of Wonders*, that the MARRIAGE UNION *was granted by* GOD; *but it must be granted by men.* And now I ask thee what occasion was there to apply to the Bishops, or to the Ministers, to grant a marriage, if it was but after the manner of men? Their belief or unbelief of the prophecies hath nothing to do with granting a marriage in the likeness that other marriages take place; but now observe, from this Visitation, which no one had any knowledge of at that time, *it bringeth it to be a Union to be granted by* GOD *and* MAN; because this must be granted to take place on conditions, as a thing that is temporarily done: not a marriage to stand before the Child is born; because it is the Child makes the marriage complete; but if no Son be born, then the marriage is null and void, when the time is

over that I have mentioned to thee. But now I ask, how such a public marriage can take place, to be known unto all men, that it is not a marriage binding, without a Son is born? I ask how such a thing can be done, without its being granted by the Bishops, by the Rulers, and by the Clergy, saying that they see the justice of such a marriage being granted, that if a man through faith will come forward to have thee, as a reputed father to adopt the child as his own? Then his being born under wedlock will make him a temporal Heir. But they must see it is not right for that man to become a husband, till the truth of the words are proved; and if the truth follow, they must allow that it is the Lord's doing, and marvellous in their eyes: and that man must shew a contempt to his Creator, who would refuse, in a cause like this, to grant the marriage, and make it honourable, but, on the other hand, if there were a possibility of thy being deceived; then they see the justice of the marriage being null and void; because it proves not to be from the Lord, if there be no Son as promised.

" In this manner the marriage must be granted, before it can take place; for now I ask them, what man of a respectable character would like to live with a woman, as a husband, if he found she was deceived in this manner? And as to thyself, thou sayest that thou shouldest rather die than be compelled to live with a man as a husband, if there were a possibility of thy being deceived. And therefore, to prevent running into dangers on either side, or having any alarming fears, the caution must be given in this manner: it must be publicly made known on what conditions THIS MARRIAGE takes place; that thou canst not live with any man as a husband, before the Child is born; so, without the Son, thou hast no

Father; and without the Father, the Son is not made a perfect heir, after the manner of men; and so thou canst not have the one without the other.

"And in this manner the MARRIAGE must be granted, to stand or fall; for any power as a husband must be denied, till the birth of the Child. So, from this all men may see why I said the marriage could not take place, without being granted by the Bishops, as they are placed in priestly authority. But hadst thou been married last year, it did not require them to grant the marriage, to take place after the manner of all other marriages. And now let them see the very things which men stumbled at in the *Second Book*, which appeared dark and mysterious to mankind, are now made clear and brought to light before them, that all men might see what were my designs, and what were my decrees, in not suffering any man to come into thy presence, before this marriage union was agreed upon. But it would have been folly in ME to have confined thee from all thy friends, and all thy acquaintance, till a marriage union was agreed upon, had not this visitation been my design: and this is the reason I said to thee of the Bishops, if thou wast confined one year, through their neglect; then in one year I should cut them off. Now let men see the justice of my sentence, *if thou art confined through their neglect, that no* MARRIAGE *is granted by them, till after the* CHILD *is born; then such a marriage is of no use.* Then how can they appear as Bishops of my Gospel, or as priests unto ME, if they refuse to grant it, before the twelve months are up; for, then it will be too late? And now they may see why my threatenings were so severe; because my honour must be lost in the bishops and stewards of my Gospel, if this request should be denied. But thou inquirest,

how? To thy inquiry I answer: those that profess my Gospel must prove they do not believe my Gospel, if they, through unbelief, will run so fatal a hazard as to have the Child born without an adopted Father. Then I ask, how they will appear, if they neglect so great a Salvation, which is for the glory of God and the good of mankind, to prove my power, and prove my wisdom, that the way I laid my plan in the beginning I shall accomplish in the ending, to bring in the new heavens and the new earth to men. For all will be brought round in as strange a manner as thy *Five Books* here are brought round; which no man understood at first, why I ordered thee to put in print what was given in 1794, which was in part kept back by thee.

" And now come to the *First Book of Wonders*, page 80.

> " I caus'd my servants for to err
> For ends they did not know,
> That every truth may be more clear
> To all mankind to shew."

" I shall answer thee from these words. Had they not erred through unbelief, but come forward last year, as thy friends and believers did, to be obedient to every call; then I ask thee how the marriage could have been put off, after it was mentioned and made public, that I had said it must take place? But now look to page 81.

> " The wisdom of the prudent men
> 'Twas I alone conceal'd,
> That they might see with eyes more bright
> When I the truth reveal'd."

" And now I have revealed to thee why I spoke in that manner, of the necessity of the marriage, and why I ordered thee to put in the

hands of the Bishops the Sign of Pomeroy, that he would be so deeply convinced of his errors; but finding the truths were not fulfilled in him last year, it made them all to err. In this I will not blame them; because the error was caused by ME, and their wisdom was concealed by ME; as they knew not for what ends this was done last year—to make it shine bright this year, now that the mystery is revealed by ME. So let them weigh the *Five Books* together; then they will see why I ordered thee to put in print many things that the believers stumbled at, why thou shouldest take things out of other books and reprint them again in these; but it is to bring these *Wonders* together that I ordered it to be done. Now come to page 69.

> " Then I'll go on as thou didst begin,
> Till I have join'd the two;
> And both together they must hang,
> The Gentiles and the Jews;
> Then at their feet (the mystery's great)
> The nations all must come.
> The windows I shall all unhang,
> As thou hast now begun."

" This meaneth, to let the light of the Scriptures break in to mankind. The hidden mysteries of the Prophets, the hidden mysteries of my Gospel, have been as windows fastened, that could not be opened; because the sense and meaning thereof have been concealed from men; but now is the time I have revealed it to men, and shall go on till I have fulfilled the whole, that ye will not see as through a glass darkly, but the true day-light of the Scriptures will now break in upon you.

" And now mark what I said of the JEWS and GENTILES hanging together; which meaneth, *in one faith and one belief:* and this year I have

ordered thee to warn the JEWS, that the CHILD will be born to be the PRINCE of PEACE for them, and restore them back to the promised land. But in this JEWS and GENTILES *must join in the fight as well as faith;* and OTHER NATIONS *will come to join with them.* I shall explain to thee the meaning of

> " At their feet (the mystery's great)
> The Nations all must come."

This meaneth the same faith and belief that is established by JEWS and GENTILES, when they have seen the wondrous works of the Lord, *concerning the* BIRTH *of the* CHILD; the manner it was foretold in the *Strange Effects of Faith*, in Ninety-two and the following years; and now to see in what manner it is brought round to be fulfilled, when thou art come to old age; and then to see in what manner I have brought forward the Prophets to compare with my Gospel, to shew them plainly that such an event must take place, to fulfil it. This will convince both JEWS and GENTILES, who are men of wisdom, prudence, and understanding, of the truth of the Prophets, the truth of my Gospel, and that thy visitation is from the Lord, as a three-fold cord to bind together. And so on my words they must stand, and convince other nations to stand the same upon the Scripture and its fulfilment.

" And now discern the shadows of this year, that I have told thee the PRINCE of PEACE shall be born; because I have told thee it is by him that I shall establish Peace throughout the Earth: and now discern the *Shadow of Peace*, which they say the Kings are making with ENGLAND, while at the same time *Bonaparte*, as I told thee

—" If ENGLAND would take care, I'd rid him from this coast: and let them see how far he is gone from the coast.

" Here weigh deeply page 60, and then ye may see the types and shadows, how many have appeared together this year, in the likeness of what I ordered thee to bring together last year.

" And now let it be penned what thou hast heard was spoken by the Jews, and by some of the rabbies that are their leaders."

I have been informed that some of the principal men among the Jews say, that they will wait to see the event; and many of them say, that when the Child shall be born, as mentioned, then they will receive him.

" In answer to what the Hebrews have said—if the SON be born, they will receive him, let them look to page 49, the propheey given in 1801:

" Your Captain too shall quickly come
And bring all to an end,
And fix his glorious empire o'er
The wise whose hearts will bend.
As in a humble manger here
Kings did their Sovereign see,
So my low handmaid doth appear
To all a mystery."

" This was a prophecy given of the SON, that I have warned thee now shall be born, and by whom I shall establish my kingdom throughout the world. For though HE comes first as a captain to conquer, and to establish the wise, that do believe, of the Hebrews, in their own land; yet by him my Gospel will be established, and he will bring in a universal peace throughout all the earth. But let no one say, as some have mocked already, *this is a new* SAVIOUR: but I tell them, *this is the* SECOND *to establish the*

FIRST; *the* COMFORTER *that I said should come; the* SPIRIT *of* TRUTH, whom I said should come to guide men into all truths. But what fulfilment of my Gospel do the great professors thereof now allow will be fulfilled, without the COMFORTER's coming to establish the everlasting Gospel, and to have it preached throughout the world: but if men deny the LAST, they never can establish the FIRST. How will they prove my Gospel to be established amongst all nations, kindred, and people, which is promised in the end shall be? But as men say it is a *new* SAVIOUR, and some judge it *setting my* GOSPEL *aside*, I shall now make it plain to mankind, that a way-faring man though a fool may not err therein, if he have eyes to see the day-light before him, and compare it with my Gospel. I said I came to give up my life for my sheep, that I came to take away the sin of the world in the end, and to bring in the redemption of man; so that, from the Gospel, they must see there is no *other* SAVIOUR mentioned, to save them with an everlasting salvation, that all men must look unto, but the LORD JESUS CHRIST, who tasted death for every man, and gave himself a ransom for all, to be testified in due time; and without ME ye can do nothing. *So that let no one look upon this* CHILD *as a new* SAVIOUR, *or a second* SAVIOUR, *that giveth up his life for the transgression of men.* For, were *this* SON *to be put to death,* as I was on the cross; *then fatal destruction must come upon all; because there remaineth no more offering to be made for sin.* And by this let all men see, that HE *is not born to be the* SAVIOUR *of the* WORLD, *in the likeness I came to die for man; but a* SON *created by the* POWER *of the* FATHER, *which proceedeth from the* HOLY GHOST, *to establish my kingdom in the end:*

and, *it is I the* LORD *must give* HIM *power to go on conquering and to conquer, till the heathens fall before him:* and, *this I shall do in men,* and *by men who receive him: they will see the power given from on High, before the* CHILD *is old enough to be any* CONQUEROR *at all; because my* POWER *and my* WORKING, *my* WAYS *and* DECREES, *which I shall bring round, will soon follow after his* BIRTH. So from this all may see where the eyes of men must be looking to—*the* POWER *of* HIM *that created the* CHILD; and therefore I told thee of the believers, and of the great affection thou feelest in thyself, in love in the SON; know the reproof I gave thee—*thou shouldest not let thy love to the* SON *make thee forget the* FATHER. In like manner I said of the believers, *if their tokens of love were in honour to the* LORD, *and if it was for my sake they shewed such love to the* CHILD; *then I told thee their love was accepted of the* LORD, because it is done for my sake.

"But, as I spoke parables throughout my Gospel, to compare the Kingdom of Heaven to men, and likened things that were spiritual to things that were temporal; so in like manner, I shall speak from a parable now, and come to the reign of Kings. When a Prince is born, do men say that a new King is born? Doth that do away the power of the Father from reigning a king as long as he liveth? But doth the Prince, when he cometh to reign as a King do away the memory of his Father from standing as a King.

"Let them look to the reign of David, how he is called the Father of the Kings of Israel one after the other. All is brought back to David, whose throne I said should be established in the end, and whose memory none of the Kings that came after him did away. Here, if men understand the Scriptures aright, and could see my

Gospel clear, what I spoke of the SON being revealed in the end, they would see that it doth not do away the SAVIOUR of mankind; neither is it *another* SAVIOUR, any more than the Kings who came after David were another David.

Here I shall speak from myself, and come to the observation of some people, who do not speak out of mockery or ridicule, but who say they cannot believe it possible that a woman of my age should have a Son, forgetting that nothing is impossible with God. The very things which they seem to stumble at, why they cannot believe, are the very things which strengthen me to believe, when reason is called to my assistance, and the meaning of the Scriptures brought forward and explained. But had this visitation been when I was first warned by prophecies; then it would have greatly alarmed my fears, and my jealousy of being deceived; and, in like manner, so it would had it been ten years agone: I should have had a thousand fears and doubts concerning the visitation. But when I reflect now on my age, and the number of years I have been led on by prophecies; and the meaning of many things, it was said, would not be understood till the end, as they stood in mysteries; now when these things were called together and explained to me, being brought round by the wisdom and power of God, to shew that nothing is impossible with the Most High, it makes the whole much clearer to my understanding and belief, as being from the Lord, than it would have been to me, if this visitation had come in younger days. For then, as I have said, jealousy would have alarmed my fears: so what appears wonderful to men to believe, from my age, is the very thing that strengthens my faith; because my whole life I have often called to remembrance, and meditated in what manner

the Lord hath led me on. From this reasoning I am taught to see and believe that no power but what is divine could lead me on as the Lord hath done, and bring round such wonders and mysteries in the end, to fulfil the prophecies that were given me, for more than twenty years; which may be proved from the *Strange Effects of Faith* and the *Sealed Prophecies*, which I now see were clearly foretold, though by no one understood; and when the Scriptures were brought forward to me with the Prophecies, and the meaning of all so clearly explained together, it shewed plainly to me the wondrous works of God, to shew his wisdom and his power to fulfil them, beyond the reach of human wisdom or learning. So that my age strengthens me to know that it must be a divine power, if the words are fulfilled. It was from this reasoning, that gave me faith and courage to announce it to the world, before I was certain myself that the event would take place: having no feeling sense of life within; yet, from the truth of the prophecies, which have been fulfilled through so many years; and being answered from my age, that it was to make it manifest to mankind, as a convincing proof to all men that nothing but divine power could accomplish this; on these grounds I published through faith, knowing if it was from the Lord, HE had power to fulfil his words. But, if there was a possibility of my being deceived, I I wished to have it proved; as I neither wish to deceive myself nor others. And now I see the truth of the Gospel, as to what our Saviour said concerning faith removing mountains: but if I had had no faith to believe, till this time that I walk by sight, there would be room for the world to mock, and say it was by man, though I presumptuously say it was from the Most High.

For then the inquiry would be, if I was warned by the Lord that such an event should take place, why not let it be known before the time, that men might know it was a prophecy given? For now it is come like a dispute I had with a gentleman, who once contended with me concerning the prophecies. He said, I may say this is a chair which I sit on; another may argue, it is not; then said he, it remains to be proved whether it be a chair or not. Perfectly so I say of myself: I have felt life increasing more and more, from the sixteenth day of May to this day; but never having had a child in my life, I leave it to the judgment of mothers of children who attend me, who give their decided opinion that it is perfectly like a woman that is pregnant. Then now I say, it remains to be proved whether my feelings and their judgment be right or wrong; whether it is a child or not; which a few months must decide: or the grave must decide for me; for I could not live to the end of this year, with the increasing growth I have felt within so short a space, without a deliverance.

Here I have assigned my reasons why I believed, and had faith to publish to the world that such an event would take place; and I am truly convinced that wondrous events must take place to fulfil the Scriptures, before men can be brought to the knowledge of the Lord, as spoken by the prophets, or the fulfilment of the Gospel be accomplished. But however men have mocked my folly and faith in believing what I have published; yet I plainly see that I should be mocked much more, had I concealed it from the world till this present time; for then there would be room for the world to mock as to my being a prophetess, and such an

event not to be foretold, to make it known, that men might believe.

And now I shall come to my *First Book of Wonders*, where I concluded with the words of Paul, in appealing to Cæsar. Seeing the prejudice of the Jews against him, Paul might think that no right judgment could be obtained amongst them; and perfectly so I find it; for where there is prejudice, no right judgment will be given; which I have proved by the conduct of the Rev. Mr. P. that where prejudice and malice be in the heart, no truth can be known. For I have tried him every way; I have offered to give up to his judgment, and to ask his pardon for blaming his conduct, in public print, concerning my writings, if he would come forward and prove that my visitation was from the devil; and the letter I was ordered to send to the Bishops, wherein it was said that Mr. P. would blame his own conduct, in what he had done, and be convinced that my visitation was from the Lord. This letter I was ordered to send to him last December; and I appealed to his own conscience, whether it was true or false, and intreated an answer to the letter; but he returned none. And, as a further proof that no truth can be obtained where prejudice is, a gentleman came to my house last March, and informed my friends that he had written to Mr. P. to inquire of him whether I had put those events in his hands, which I had mentioned in my letters; as he wished to know the truth from Mr. P. himself. But, so far from answering this inquiry, he ordered a letter to be returned, saying, "from the scandalous use, and the false misrepresentations which had been made of his name, he declined answering any inquiries." This my friends informed me of, and I requested that the letter might be sent to me, that I might answer

for myself. This request was complied with; and I sent the following letter to the same gentleman, with a request that he would send a copy to Mr. P.

March 23d, 1814.

Sir,

I must return you thanks for the honourable manner you have acted, respecting Mr. Pomeroy's answer to your letter. As you say, from reading the letters I sent to him, stating the events that I had put into his hands, it induced you to write to know the truth from him; this a gentleman would be inclined to do, who wishes to be a searcher after truth; but, from his answer, I do not marvel at your surprise, when you saw my last publication, announcing to the Jews, that I am the woman spoken of through the Scriptures; that from me, this year, a Son will be born by the Power of the Most High, to be their deliverer, and restore them back to their own land, which will be the Prince of Peace. But how to reconcile this book and Mr. P.'s letter together you certainly must be at a loss to account for; and therefore you acted wisely to apply to my friends; and I shall ever esteem you as a gentleman of honour, by complying with my request, in sending me his answer; as any letter from Mr. P. or from the Bishops, I am permitted to receive. Were I another such as is represented in Mr. P.'s answer, I must be the most infamous character that ever existed, or only fit to be chained in a mad house. It is impossible for me to find words, to point out what a hardened wicked wretch he hath made me appear, by saying, "that the scandalous use which has been made of his name, the misrepresentations, false assertions, and the unchristian, and injurious treatment, which he has experienced

obliges him to decline writing any answer to your inquiries.

From such an answer as this, what must the world judge of me, but unworthy the name of a woman, if I could in such a cause as this invent falsehood, and be guilty of misrepresentations, to injure the character of a gentleman and a minister? As to Mr. P.'s private or public character, as a minister, I never heard anything against him; but as to his conduct to me, respecting my writings, it is unlike either a minister or a christian; and were it not that I am answered his own conscience will be his accuser, and come stronger against him than ten thousand witnesses; were it not, I say, for this answer, I would surely endeavour to obtain redress by putting the law in force against him, to make him prove what are the lies I have invented, or what misrepresentations I have made, concerning him, which he so much complains of; for I can prove all I have put in print is the truth respecting him. But for what purpose doth Mr. P. suppose I was directed, by the Spirit, to put those events into his hands, that the truth might be proved, whether they took place or not, if they were to be concealed afterwards from the public? Then of what use would the warning be to mankind? And though Mr. P. will not acknowledge the truth, which was put in his hands, yet he will find in the end, that he hath a God to deal with, and the truth will be demanded of him.

Since I published this Book I was ordered to send it, with my Portrait, to the Prince Regent, to the Archbishops of Canterbury and York, Bishop of Worcester, Duke of Gloucester, Lord Grosvenor, Lord Ellenborough, and the Recorder of London. I have likewise sent it to the Duke of Kent, the Bishop of London, and the

Bishop of Salisbury.* And this has been ordered to be done to prevent any imposition being practised, either in my name by others, or, if I am led by a wrong spirit myself, it will be proved this year, and that no imposition may be practised upon the Jews, when I know, without a doubt, that I am with child. I am ordered to put in public print, all the names above mentioned, that I have sent the book and likeness to, that the Hebrews abroad, as well as those in England, may know that no deceit was practised upon them; but that the heads and rulers of the nation were made acquainted with it before it took place.

And now, sir, I will appeal to your judgment: suppose the heads and rulers of the nation should act like Mr. P., as soon as they find their names in public print, and hear that the truth of what was put into their hands is likely to follow; if they should say like him—"Now we will burn her likeness and her book, and will not acknowledge that we ever received them, that we may evade bearing testimony of the truth in the end." Here I must leave you to judge for yourself, what would be your feelings were you in my place? must I not say with the Prophet Amos, "They have turned judgment into gall, and the fruits of righteousness into hemlock?" Would not the justice of the Spirit and the judgment of the Lord, the way HE hath directed to make every thing clear before them, be turned into gall and wormwood? And must they not turn righteousness from the earth? If all should act as Mr. P. hath done, if I be called forward in a public court, to prove the Birth of the Child, before Lord Ellenborough, to whom I have sent my likeness, that he may know I am the woman,

* The like communication has been subsequently made to John Reeves, Esq.

and the book that it was prophesied of, before it took place; but were he to burn the likeness, and refuse to own that he had received it, and come as an unjust judge against me; I must say, gracious heaven, how could I look upon such men! And what must be the language of the Jews when I bring forward all my witnesses, to prove how it was sent, and by whom it was delivered; and then for all these noblemen to deny it? What must the Jews in such a case judge of the Christians, to call them to believe in the Gospel, if they were to see that no justice or truth could be proved in the professors thereof? Then they must say on either side, we are lost in wonder how to judge. Will the great men and the honourable men of the nation, the judges and rulers of the land, let down their honour, to bring a disgrace upon an innocent woman? For if her report be true, which her witnesses affirm it to be as she hath said, and from her producing the Child in Court, and the Sign she mentioned in her book, it will certainly clear her in every respect. And yet my innocence would stand condemned, if they should act as Mr. P. hath done; for he appears to me as though a premeditated malice was kindled in him so strongly against me, that he would murder his own character to blacken mine, to make me appear an artful, deceitful, lying woman; and therefore I marvel not, from such an answer as he hath sent to you, that people should say I deserve to be burnt; and where he returns the letters of inquiry unanswered, that they should say, he was bribed not to contradict what I have said. To my words I am answered by the Spirit—

"If his conscience be awakened, from the likeness placed before him in thy letter, that he sees it is truth and upright dealings which must be unjustly condemned, if the rulers do as he hath

done; so, if this awaken him to acknowledge the truth, that he hath done himself what he should condemn in another; then he will clear thy character, and say the fault rested with himself. He may send his answer to Underwood, to assign his reasons why he acted as he hath, that thou mayest answer him again. But if he now goes on hardened, this letter must go in public print; for thy innocence I shall clear one way or other, by my directions, or thy putting the law in force against him."

When I consider my calling, in the manner I now stand between God and man, it is my indispensable duty to clear my honour amongt mankind, to prove that no deceit has ever been practised by me; but what must the Jews judge of me, if I lie silent under the slander of Mr. P.'s pen, saying I have made false misrepresentations? I would not for any consideration whatever lie under such an accusation, at such a time as this. I do not want Mr. P. to believe in the prophecies; I only want him to send a satisfactory answer to acknowledge the truths I put into his hands, of what I enumerated in the letter I sent to him in 1804; and if he had acknowledged at that time that he did receive them from me, he would never have been troubled with any more letters on my account. And I now only want a satisfactory answer from him, as he is not required to come forward himself now.

And now, Sir, as you was so honourable as to send Mr. P.'s letter to me. I shall esteem it a favour, if you will send my answer to him; and in so doing you will much oblige

your humble servant,

JOANNA SOUTHCOTT.

The gentleman wrote a letter from himself, and

a copy of the above, sending therewith the *Third Book of Wonders;* but, receiving no answer, when the *Fourth Book* came out, he sent him that also, with another letter, requesting that Mr. P. would give some answer to what he had written, concerning the books and his inquiries; but, to his astonishment, the books and letters were returned, with the following note:—

" Sir,

" Mr. Pomeroy being absent, I have returned the enclosed. Indeed, was he at home he would not, I am convinced, have any thing to do with the contents. If sent again it will be returned. Indeed, Sir, if you knew the uneasiness it gives him, I am convinced you would not trouble him any more on the subject. All letters sent will be returned in the same manner, as Mr. P. will have nothing to say or do on the subject."—

All being returned back in this manner, the gentleman informed my friends of it, which they told me of. I then intreated the favour of the whole that were returned being sent to me, as they concerned me only; and which I was answered should be printed in this book; unless Mr. P. sent a letter to the gentleman, before the eleventh day of June, declaring that they had been returned in his absence, which he himself should not have done. But as he hath kept silence all this while, he certainly must approve of what Mrs. P. hath done: as no other person but a wife could take that liberty, of sending back the letter unopened, and the book and letters sent before. As to Mrs. P. in one respect I cannot blame her, as she may wish to remove any cause that wounds the feelings of her husband, which is natural for a wife to do; but she should have considered this, that the real cause must be removed, before the effects which she complains of

can cease. For, in the manner I now stand, at this present time, between God and man, my character must be cleared of every aspersion which Mr. P. has brought against me. However, I do not marvel that Mrs. P. should say that it caused him uneasiness of mind, to have any inquiry made to him on the subject; but this uneasiness will increase until he acknowledges how wrongly he hath acted; for he will surely find that the uneasiness and sorrow he hath caused me, in trying to wound my character, will turn back upon his own head. So, if his character be injured, it is his own doing: and here I shall appeal to the world at large to judge between him and me.

The ANSWER *of the* SPIRIT.

"Thou hast marvelled in thy heart, why I should direct thee to a man who hath acted like him, whose conduct I have ordered thee to put in public print, for all men to judge from, and to judge by; that, where prejudice and envy are, the truth will be denied; and therefore it is just judges that they must now call forward. And know I have told thee, that as soon as the marriage is granted, on the conditions I have mentioned; then the heads and rulers of the nation, whom I ordered thee to send the Letter and Portrait to, are at liberty to send their Physicians, to pass their judgment whether they think it likely for such an event to take place. But as some may be prejudiced through unbelief, thinking it impossible to be; and, like Pomeroy, place it another way; therefore, when these physicians are sent forward, then thy friends have a right to come forward with their physicians, or medical men; and those whom thy friends have consulted with already will then be called forward to meet the others. For, as I told thee

thou must have witnesses whenever thou didst go to Pomeroy on any thing particular concerning thy prophecies, and witnesses of the letters, which were sent to him; now thou seest my wisdom in these directions; so in like manner ye will all see, in the end, that thou hast need of witnesses of thy own friends to be called forward when physicians are sent to inquire into the case. For though I have told thee it shall be plain, that there need not be any cause for dispute; yet I do not tell thee there may not be men who will dispute that some wondrous and strange disorder hath happened to thee in the year I have said thou shalt have a Son. And, from Pomery's conduct, all may see my cautions just; and to prevent any men's coming in the name of physicians being sent by the rulers whom I ordered thee to write unto; no man can come in that name, *without bringing the Letter and the Portrait with him*, to prove that they were honourably sent. And in like manner, those physicians who are sent by them, at the time the CHILD is born, to prove that no deceit is practised on thy part, *they must bring with them the Letter and Portrait*, to prove that no deception is practised on their part. For now I shall put it out of the power of men to act for the future, as he hath acted in the time past; because justice, equity and truth, must now be made manifest unto all men, by placing witnesses every way, so that the truth cannot be evaded, but must be made clear.

"And now from the time when this book goeth out, all strangers must be forbidden coming to the house to make any inquiry concerning thee, without it be those whom I have ordered thee to send unto; and the multitude of thy friends, who were daily coming to make inquiries, must now, out of love

and friendship to thee, refrain for awhile. For ye know not the anxiety of people; if a restraint were not put, thousands would come from different parts, after they knew thou hadst been seen by men, without considering thy situation, and what thou hast to go through from those thou must see; so to add to the number is more than thou couldest bear. And therefore the desire of all thy friends, who are so anxious to see thee at present, must be deferred till the CHILD is born, and thou art able to see them. It is but those who are called forward in the work, to stand with others, that can have access to see thee, when I appoint the time to call men forward, whom thou must be judged by.

"And now let all thy friends set their hearts at rest: and know, if permission be granted to some, it must be granted to all.

"And now let the number be put down of those who have signed since the sealing was stopped, who are longing for my kingdom of righteousness and peace, and for my coming to establish happiness upon the earth."

The number of those who have signed since 1808, when the Sealing was stopped, and have had no seals give them yet, amounts to six thousand four hundred and upwards.

"Then now consider from this number, and a greater number, that was sealed before; out of all these believers, let the friends judge for theirselves, what confusion it would cause, if all were at liberty to come according to their own desire. Know the hundreds that thou wast told wished to come from one place; then let men judge for theirselves, from the various places, among so many thousands, what a multitude would wish to come forward, were I not to put a stop to the present anxiety of the people; as it would be more

than thou couldst bear at present to see the multitude: and little dost thou know what is hastening on, to agitate and try thy spirits. Therefore let not thy friends, out of love, having a longing desire to see thee, wish to lay upon thee more than thou art able to bear. For I know that as much as thou art able to bear is hastening on to come upon thee; and which I tell thee cannot be avoided: and therefore those friends of thine, who have been closely joined with thee, in brotherly kindness, and have stood the test in the time past, they must have liberty to come as witnesses for thee, when liberty is granted for strangers to come forward. And therefore a List will be given of the names of those whom I shall give permission to come and see thee, in my appointed time. But let them know, this cannot be general, from the reasons I have assigned; and were it to be granted in part with others, offences would be given, if not to all. This I have done that the believers may not be hurt, knowing that thou canst not see a multitude at present; but let them all know, after the CHILD is born, and thou art recovered again to health, I shall direct a way how all, who are desirous to see thee and the CHILD, may see thee in my appointed time, at different periods fixed for all.

"So here I have answered concerning the friends and believers: and now I shall answer thee further concerning Pomeroy. If I had not directed thee to a man that acted like him at first, thou wouldest find many to act like him at last; and therefore he stands a judge for all mankind: he stands a judge for God and man, from his conduct, to justify my ways, and my directions, shewing what man is. Without a steady faith, and firm belief, no dependence can be put in men: and therefore it is thy steady friends,

who have shewed their faith by their works, who have already been tried and proved, that must now be called forward with strangers, when they appear. And I now tell thee, among strangers thou wilt find many sincere and faithful friends, many true and faithful witnesses: but I do not tell thee it would be so in all that would come forward, if they had it in their power; and therefore, as I said before, to guard thee now against the unjust, I must place the innocent with the guilty, and the just with the unjust, that no offence might be given. Thou must have thy friends, whom thou canst depend upon, to be witnesses with all; for know of the past, how many pretended to come forward as friends, and afterwards turned thy enemies: and false inventions, and wrong misrepresentations have already been made through envy; and which, I tell thee, would be much greater, were it not for thy faithful witnesses. Therefore all men may see that my directions are just, my cautions are just, to guard and keep thee from all danger, that might happen in a dangerous time, when the hour of thy deliverance draweth near.

" I have given thee directions, to prevent inquiries which might be made by letters, as there will not be time to answer all the inquiries that people would make. But I have answered them already: they must weigh these *Five Books* together, and wait with patience till the *Sixth* appeareth, wherein it will be announced that the MARRIAGE, which I have mentioned, hath taken place; in the *Seventh* the BIRTH of the CHILD: and then, as thou saidst before, all their wonders may cease; for then they may cease wondering whether there is a God that dwelleth in the heavens above and amongst the inhabitants of the earth below, by whose wisdom and power

these wonders are brought round to be fulfilled. When they compare the whole together, then they may see the wonders in the Revelations breaking before them to be fulfilled, from what I told thee of Bonaparte and thyself, and other wonderful and strange events, which are hastening on, to bring men to the true knowledge of the Scriptures, a true knowledge that the end is at hand, for all men to come to the knowledge of the Lord, which is to cover the earth as the waters cover the great deep.

" And now ye may all see why I granted ONE MINISTER liberty to come forward with the BISHOPS, before the trial was fixed of its end, and I granted but ONE; and let them see, in this Book, how he stands condemned, as not acting faithfully in the trust committed to his charge; and therefore I granted him liberty to come forward and plead for himself, if he had any thing to say in his own defence: and this liberty I shall not now refuse; for that is not the justice of a God, to blame a man's conduct, and not permitted him to come forward and plead his own cause."

The contents of this Book taken from JOANNA SOUTHCOTT's mouth, by me,

ANN UNDERWOOD.

Witness, JANE TOWNLEY.

Saturday, June 11th, 1814.

[*Price Sixteen-Pence.*]

W. MARCHANT, Printer, Ingram-Court, London.

PROPHECIES

ANNOUNCING THE

BIRTH

OF THE

PRINCE OF PEACE,

EXTRACTED FROM THE

WORKS OF JOANNA SOUTHCOTT;

to which are added

A FEW REMARKS THEREON,

MADE BY HERSELF.

THIS collection has been made at the desire of many of the friends, and the object aimed at has been to bring together the most prominent passages which foretel the birth of the PRINCE of PEACE, under his various scriptural appellations, and which, at the same time, could bear no other explanation, though they may have been read over and over again by the believers in the mission of Joanna, without understanding that such a miracle was to be the result and fulfilment of her mission, until the *Third Book of Wonders* made its appearance; but, on becoming possessed of this key to her prophecies and to the scriptures, every one became surprised at his own blindness as to things then appearing so very plain.

Brevity being requisite for this plan, a great variety of passages have therefore been omitted, which, having the key before mentioned, may now

W. MARCHANT, Printer,
Ingram-Court, London.

be easily judged to apply to the miraculous Birth, though not to be previously discovered. Of such a description are many allusions under the following heads:

Where the Bridegroom and Bride are only mentioned—Where the marriage of the Lamb occurs only generally—The like with respect to heirs and joint heirs—The bone not to be broken—The good fruit—Born of the Spirit—Second Birth or New Birth—Christ in the Woman's form—The Woman made to complete the happiness of man—The standard, or ensign—Sun of Righteousness—The Prince of Peace—The sword left to guard the tree of life, being the promise made to the woman, for her seed to bruise the head of the serpent—The promise made to the woman to complete the happiness of man.

All generally under the above heads, we may now understand as exclusively applying to the subject of this collection; but as they appeared too mysterious heretofore, to say how they could be fulfilled, they have been mostly excluded, excepting in some instances where the context pointed out their application to the CHILD in a more particular manner.

PROPHECIES

CONCERNING THE

PRINCE OF PEACE.

Back to the church, the standard, all must come;
For in the altar I was seen at first,
And in the altar did the glory burst,
Where Simeon did the holy CHILD behold:
And in the altar are the plates of gold. *S. E. of Faith*, 9.

I'll bring a MYSTERY in the end,
That shall for ever last. *S. E. of F.* 14.

To fulfil all righteousness, the WOMAN must be a helpmate for MAN, to complete his happiness—

Your captain too shall quickly come
And bring all to an end,

And fix his glorious empire o'er
The wise whose hearts will bend:
As in a humble manger here
Kings did their sovereign see,
So my low handmaid doth appear
To all a mystery. *S. E. of F.* 16.

What good news the angels bring!
What glad tidings of our king!
Christ descending from his throne
To bring his Father's glory down;
Saints shall see it and rejoice,
Hell shall tremble at his voice—
Jews and Gentiles shall agree,
Join in Christian unity;
Heathens, coming from afar,
Worship at the glorious STAR. *S. E. of F.* 32.

—To the FULNESS it cannot come,
Until the BRIDE be found:
Out of her closet she must go,
With jewels deckt around; *S. E. of F.* 50.

For here's the pearl of great price,
And unto *thee* 'tis given.— *S. E. of F.* 40.

"When the fulness of the time was come, God sent his Son made of a woman, made under the law,"—a mystery which no man can explain. If it began with the woman at first, it must end with her at last; and now I must stand the trial of what I say, as I am ordered to put in print, that the woman in the xii of *Rev.* is myself. Therefore, it was written by Isaiah, "Rejoice, thou barren, that dost not bear."—*S. E. of F.* 42, 102, 151.

Had you ne'er stoop'd to eat the fruit at first,
You never should have stooped at the last;
But now my flock I'll lead them by a CHILD,
Till all like lambs are brought into my fold. *S. E. of F.* 51.

—When he in the temple came,
Simeon the CHILD did know.—
Now to the prophet thou must turn,
To discern the mystery—
"Oh, thou desire of nations come,"
Is now fulfill'd in thee. *S. E. of F.* 57.

WOMAN by the HOLY GHOST shall come
To full perfection, equal with the MAN;

Bone of his bone, and flesh like his become,
Dividing substance, but in heart as one;
The SEED that's planted in the virgin's womb,
Not of herself, doth to perfection come. *S. E. of F.* 88.

Bring now the woman, let her come,
That writes or acts as thou hast done;
Then an impostor thou shalt be,
And say another acts like thee:
No woman ever did assume
To say a CHILD was ever born,
As Mary did the SON of GOD—
Now where's the woman will appear
To shew herself the BRIDE so clear? *S. E. of F.* 92.

Did I not tell you, in the end,
The mysteries would be great?
The Prophet's word is on record—
A CHILD should lead you all. *S. E. of F.* 112.

If I bring them to the manger,
Will they now the BABE despise?
If they do not, I do tell them,
All by their forefathers done
I will blot out of my memory,
If they to the purpose come. *S. E. of F.* 119.

'Twas the TWO LIGHTS that Simeon he did see,
The Jews and Gentiles, glorious lights to be;
And why so glorious did these two appear?
Because the Virgin did the Saviour bear;
And to the Gentiles thou must surely come.
The Prophet's words must unto all be known:
" Rejoice, THOU BARREN! THOU WHO DOST NOT BEAR,
" Break forth in singing, thy Deliverer's near.
S. E. of F. 121.

I have chosen me a SHEPHERD, in whom I find no fault; if you choose him, I will choose you.
S. E. of F. 124.

There is one that cometh after me, that is preferred before me.—*S. E. of F.* 132.

Do my shepherds see no danger near?
Nor my Bible yet discern?
They mistake the HEAVENLY STRANGER,
In what way he meant to come. *S. E. of F.* 141.

—The mysteries I shall clear;
For then the WOMAN all will free,
And of the earth judges must be.

So here's the judgment-day for man,
To free the WOMAN, or condemn,
For saying I AM IN HER FORM,
And prove the FULNESS now is come. *S. E. of F.* 173.

—From the GENTILES now the HEIR must come;
And let the generations to appear:
The *third* and *fourth* are pronounced here.—
For all will find the HEIRESS now is come—
Look to my Gospel, and you may discern
The BARREN WOMB doth to you all appear.—
—Here's a HANNAH that obtain'd by prayer,
And for the GENTILES now has got an HEIR,
For to possess the PROMISE that first was made—
The WOMAN'S SEED to bruise the serpent's head.
S. E. of F. 214.

Men are stumbled—
To find me present in the WOMAN'S FORM;
The *time* nor *fulness* no man doth discern. *S. E. of F.* 220.

Then here's the EVENING STAR—
But 'tis the MORNING STAR must in her rise.
S. E. of F. 222.

For men and devils thou wilt laugh to scorn,
When once thou find'st the MAN-CHILD is but born.—
Then Satan's malice it may rage in vain,
And thou wilt smile at all the sons of men.
So love and anger will together burn;
And 'tis for men alone that thou wilt mourn;
For thou'lt rejoice to see the MAN-CHILD born.
S. E. of F. 225.

Christ is compared to the second Adam; then there must come a second Eve, to bring the GODHEAD and MANHOOD to a perfect likeness. For as the BONE was taken from MAN, and made WOMAN, in man's likeness; then CHRIST, who is the second Adam, must have a BONE taken from him also, to fulfil the law of God and the Gospel of Christ. *S. E. of F.* 277.

But by my BONE I'll prove it here,
I am the living head. *S. E. of F.* 278.

I bid you persevere—
So cast on ME your destiny,
To give the WOMAN here;

Improve your call, I tell you all,
I'll act like Satan there,
Who claim'd my word, condemn'd his Lord,
For to bring on the fall;
For MAN must die was his reply,
And DEATH was pass'd on all;
Then now 'tis LIFE brings on the strife—
Behold an INFANT cry,
The mother's pain doth all remain,
When it is brought so nigh.
Ye sons of men, could you discern
The lines that here go deep,
You'd see what BIRTH must bring you forth,
And all like children weep.—
But now be wise betimes to rise,
The FULNESS now is come,
That in disguise, before your eyes,
I'm in the WOMAN'S FORM. *S. E. of F.* 280.

I ask, when was this vision seen, of the WOMAN travailing in birth and crying to be delivered? Was it before our Saviour was born, or since? Your answer must be, since. Then I ask, if Satan could appear in heaven, to Christ, to destroy him there, or the Virgin Mary could be travailing with child after Christ ascended into glory, and all was finished? Then, if you cannot make it good that it is past, it must be to come. You will then be ready to ask me, who is the MAN-CHILD that is to rule all nations with a rod of iron?

S. E. of F. 284.

—In the WOMAN I stand here:
So with the WOMAN let them stand,
And every promise now command:
For every mystery I shall clear,
And place them in the seven here;
It is the MOTHER and the SON,
And Abel's vengeance now must come;
And Abraham's promise must appear,
And Isaac next—
To raise a fallen David's throne. *S. E. of F. Continuation*, 67.

Men now as gods they may appear;
But I shall fully answer here,

That they as gods shall never come,
Till they are joined to their BONE,
And with the WOMAN do agree
To take the FRUIT held out by she;
And then I'll join them to the VINE,
And all shall know the ROOT is mine,
Who took the partner from my heart,
As I at first the MAN did part.—
So let the BARREN WOMB appear,
That I pronounc'd so blessed here;
And see the paps, that ne'er gave suck,
So full of every perfect milk. *S. E. of F. Cont.* 73.

Awake, awake, O all ye sleepy race,
And see your HELPMATE stand before your eyes,
Which soon in wonder will you all surprise,
Much more than Adam was surpris'd at first,
And more than Adam shall your glory burst,
To see your HELPMATE then for to appear,
And bring such news as you did never hear,
And bring such knowledge to the sons of men,
And see the GOOD FRUIT to be handed down.
S. E. of F. Cont. 76.

In heavenly raptures men will stand and gaze—
" With transport joy we see the harmless DOVE,
" Bone of our bone, and flesh like ours to be!
" Is this the hand that Satan did betray?
" Is this the hand our Saviour did redeem?
" Then now we see the fountain and the stream,
" As from the WOMAN he did come at first,
" And in the WOMAN doth his GLORY burst."
S. E. of F. Cont. 76.

" Blest be the FRUIT now given from her hand!
" We see thy wisdom in the WOMAN stand,
" That all alike we may be perfect men,
" And 'tis by faith we must perfection gain:—
" So by thy wisdom we'll receive our BONE,
" And then these promises are all our own—
" And plain we see we are not perfect men,
" Until our BONE is join'd to us again—
" For sure he wisely then did lay his plan,
" To raise the HOUSE OF CLAY as he began."
S. E. of F. Cont. 77.

It is now said to me, as the sign is mentioned in the 11th verse (Isaiah vii.) I shall ask a sign, and

it shall be granted me, to the convincing of you and all mankind.—*S. E. of F. Cont.* 84.

Since earth's foundation ere was plac'd,
And I created man;
I ne'er so much unveil'd my face,
To shew you all my plan.—Like Adam all will stand.—
In his amaze you all may gaze,
To see the BONE appear,
Took from your side, in haste apply'd—
Then say—what fall is here! 1 *Book of Letters*, 6.

To find that his SPIRIT's in the WOMAN'S FORM,
It may be a mystery you cannot discern;
Unless like the wise-men you come from afar,
And say you'll see clearly if this be the STAR,
That now in the evening begins to appear.
1 *B. of Letters*, 12.

Our heirship we may now command—
Like very man HE now does bring,
That first the WOMAN must appear
Before the KING can gain an HEIR. 1 *B. of Letters*, 17.

When that the WOMAN is your helpmate here,
Then to complete your bliss you need not fear;
For the GOOD FRUIT will then be handed down.
1 *B. of Letters*, 28.

And know the ME that must appear:
I am, I am, I tell you here;
And now I tell you who I am,
To prove the FULNESS now is come.
1 *B. of Letters*, 43.

For sure as brothers all must come
The PRINCE OF GLORY then to crown,
To be the KING then of the Jews. 1 *B. of Letters*, 46.

And then the mystery all shall see:
The woman's wonder soon shall be,
To see the man awake from sleep:
" We see our BONE that makes us weep.
" In heaven the wonder did appear,
" And here's a wonder, we see clear:
" She must be clothed with the SUN,
" And CHRIST be present in her form."
1 *B. of Letters*, 46.

You'll find the anchor and the hope,
You'll find what peace is sealed up;
And then I bid you to prove kind,
The CHILD and charity you'll find,
And many seals that will appear;
You'll find the first and second STAR;
You'll find the C, you'll find the I,
The SPIRIT and the BRIDE are nigh.
1 *B. of Letters*, 47.

So Adams here you now appear,
The woman you withstood;
And she the serpent conquer'd here,
Then I'll pronounce all good
That now is done—Behold my SON
Now's in the woman's form: *Dispute*, 91.

To convince mankind that he was the Messiah, he said, at his second coming, when the fulness of time was come, he would send his Son, made of a woman, made under the law, to redeem those that were under the law.—*Dispute*, 105.

—This is done to shew the man
How I must first appear;
And must be in the WOMAN'S FORM,
To make my Gospel clear.
Now I shall come to answer man,
How the creation stood:
The first I did create the man,
And there I shall allude,
As 'twas from him the woman came,
Then see, the MAN was *two*;
The man and woman first was *one*—
And bring all to your view;
So now the same, ye sons of men,
As Adam stood at first,
The woman surely from him came,
And here the truth must burst;
For I am come, be it known to man,
The SECOND ADAM found;
And from ME is the WOMAN come—
Perfect like Eve's the sound.
So now regain, ye sons of men,
I'll make your mountains strong:
The sword I left in paradise
Shall bring you back again.

The TREE OF LIFE brings on the strife—
I told you so before:
A CHILD doth struggle in the womb,
When life in him appears.
So in the womb of Providence
All this hath been decreed,
When I like Adam do appear
To bruise the serpent's head;
The perfect MAN, like Adam, come
For to create all *new*;
The ways of hell for to condemn,
And all his arts to shew.
Then from my side I took the Bride,
As Adam came at first;
And your redemption is applied,
And here the truth must burst.
Because from ME the Bride you see,
As Eve did first appear—
Not of the dust created she,
But of the MAN, see clear.
Bone of his bone, to man was shewn—
I said the TWO were ONE:
A SECOND ADAM must appear,
Ere your redemption comes.
But how can ye so blinded be?
Can Adam now appear
Without his Eve, do you believe?—
Now see the mysteries clear.
No; I must come, in Adam's form,
For to create all new:
And from ME must the WOMAN come,
The GOOD FRUIT for to shew. *Dispute*, 106, 7.

The woman clothed with the Sun,
Shall make all nations bend.
The fruit shall fall, I tell you all,
That with her do not stand.—
But on the Tree the GOOD FRUIT see,
And that shall now remain.— *Dispute*, 119.

"When the Dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child.—*Answer* 3.

If paradise was lost, you may regain,
If by the WOMAN you in faith do stand,
And take the GOOD FRUIT from the woman's hand.
For now the woman I will answer here,
If from herself her works do all appear;

Then something more than human is on earth,
For to bring in to man a second birth. *Answer*, 44.

—Know the FRUIT came from the WOMAN'S hand,
And so the FRUIT doth from her all appear.
I ask what man a CHILD did ever bear,
More than the elm or the lofty trees?
The fruit's in woman, judge this as you please,
Who brought to man the GOOD FRUIT at the first,
And from the WOMAN shall the GOOD FRUIT burst.
Answer, 102.

They'll find the SPIRIT and the BRIDE are come;
They'll find the ROOT of DAVID to appear;
And then the MORNING STAR, you may see clear,
Is with the EVENING STAR arose to shine.—*Answer*, 105.

It was by a WOMAN I came into the world in the form of a MAN; and now by a WOMAN I will reveal myself unto men, in and through the woman, as much in the spirit as I did then in the flesh, make my appearance to the world from the woman; and now from the woman shall my second coming be revealed.—*Answer*, 106.

Thou bringest the GOOD FRUIT, and the evil shall be taken from the good to come.—*Answer*, 109.

Now thou hast travailed in birth one year to bring forth the natural MAN-CHILD, that shall rule he nations with a rod of iron.—*Answer*, 111.

I must come in the body as the perfect man at first, and in the spirit at my second coming, I must come made of a woman, made under the law, to redeem those that were under the law. *Answer*, 120.

The increase of my government,
He said should be in peace;
And there's no end should be to it,
And David's throne increase.
With judgment I should set it forth;
For so it shall be done;
And from henceforth for evermore,
The SEED it so shall come;
Even the SEED shall ever be—
The zeal of God was so. *Answer*, 122.

It is the WOMAN's conquering SEED
Must break and bruise the serpent's head,
An dall his footing take away.—*Ans. to Brothers*, 1802.

—Back to the creation now you'll come,
Join with the WOMAN, or I'll tell your doom,
That you will surely die in Adam's fall—
You know the WOMAN's SEED must conquer all.
Ans. to B. 13.

My Gospel you did never know,
The way I said I'd come;
But now from Paul I'll answer all,
The *fulness* doth appear,
And perfect in the WOMAN's FORM
You all shall find ME here:
For to redeem from hell and sin
The *fulness* now is come;
Under the law, you all shall know,
The WOMAN she must stand;
A MOTHER here she must appear
Of all the living race. *Ans. to B.* 20.

When first I came it was as MAN,
And of a WOMAN born;
But as the sword went through her soul,
I now am in her form,
For to fulfil my Father's will,
And make your bliss complete.
I am the helpmate he did mean,
The mysteries all are great—
Then now you see the mystery,
I took from MAN a BONE,
That in the end was my intent
His foe she should unthrone.
So now you see the mystery,
Why I the man did part;
Because the Bone I took from man
Must strike the fatal dart.
—Man with man I did contend,
In every age that's past;
But now 'tis drawing to an end,
I'll in the woman burst—
And all shall know 'tis by the BRIDE
The BRIDEGROOM now shall stand.
Ans. to B. 21.

—Now see clear the mystery here—
The WOMAN bore the SON;

But how can he bring in his HEIRS,
Before the BRIDE is come?
For just like man I've laid my plan;
And now let man appear
And tell me how, without the bride
He ever gain'd an heir.—
So let your warlike trumpets sound
The MARRIAGE of the LAMB. *Ans. to B.* 22.

So manhood see, and wedded be;
For I've not lost the whole:
The CHILD shall gain the victory,
The foe shall stand the poll.
Let men appear as fathers here,
And now behold their CHILD;
The mystery now I mean to clear,
For I did man beguile,
Till wonders here do so appear,
As it in heaven began;
Then wonders see; for so 'twill be—
The MOTHER and the SON. 1 *B. of S. Prophecies*, 4.

They had judged the MAN-CHILD to be Christ, but could not tell how to make it clear of the woman travailing in heaven to be delivered.

1 *B. of S. Pro.* 36.

—Now unto Isaiah come:
He prophesied of ME;
But said a BONE should not be broke,
And deep's the mystery.
As perfect man I then did come,
Born of the Virgin there,
But now 'tis in the Woman's form
I'll make the mysteries clear.
So here's the BONE that stands alone
A stumbling-block to man;
Close by your side behold the BRIDE,
And marvel what you've done.
1 *B. of S. Pro.* 40.

So here's the FATHER and the CHILD,
The SPIRIT and the BRIDE:
She leans upon her Husband's arms,
The truth can't be denied. 1 *B. of S. Pro.* 42.

Let them tell what the prophet meant by the BARREN WOMB being made a joyful MOTHER of CHILDREN? and what I meant by saying, the

time should come, that they should say, "blessed is the barren womb that never bore, and the paps which never gave suck?" Or what the Apostle meant by saying, "that the MARRIED WOMAN is in bondage to her HUSBAND, but the SINGLE WOMAN is to the LORD?" and what he meant by saying, "when the fulness of the time was come, GOD sent forth his SON, made of a woman, made under the law, to redeem them that were under the law?"—1 *B. of S. Pro.* 54.

I said, ye must be born again:
Look deep, ye simple sons of men,
And tell me how that man was born?
You say, from ADAM.—
But of the WOMAN I was born,
A mystery that none discern,
To putrifaction did not come;
Then now like ME be born again,
And from the WOMAN all appear,
And then I'll make you sons and heirs;
For heirs of God you now shall be,
And, as I said, joint heirs with ME;
And of the SPIRIT now be born.
You know 'tis written, in her form
That God would surely send his SON,
When the FULL TIME was surely come.
1 *B. of S. Pro.* 64.

So now from Eli all may see
The promise made to man to be,
If he like David don't become,
I say, a Samuel shall be known
To be a prophet in his room:
And from a CHILD it shall be known
That he the MAN-CHILD must appear,
And all my office he shall bear. 1 *B. of S. Pro.* 73.

And can all lands so shortly bend,
Before a CHILD he can become
At twelve years old to talk with men?—
No; every nation first I'll try.—
But how can I in justice come
To chain the rebel to his den,
And every wither'd branch cut off,
Before I do begin to graft
Some OTHER FRUIT upon the TREE?
1 *B. of. Pro.* 74.

As the woman bore ME into the world, so she shall bear the FRUITS of the SPIRIT, and the strongest testimony of ME.—No man could believe my testimony, as being the SON of GOD, without believing the testimony of my MOTHER; and no man can believe the testimony of my coming in the SPIRIT, to bring in my spiritual kingdom, before I have revealed myself to a WOMAN, as the BRIDE, by my SPIRIT, that I am coming as the BRIDEGROOM.—1 *B. of S. Pro.* 95.

Then tell me whence the HEIRS do come:
Is it from WOMAN, or from man?—
And now like MAN I do appear,
To prove the WOMAN brings the HEIRS,——
That must possess my every crown. 1 *B. of S. Pro.* 96.

I and the WOMAN must appear,
My mother's innocence to clear,
That of the WOMAN I did come
To bring salvation unto MEN. 1 *B. of S. Pro.* 106.

So you may call her what you will—
A BRIDE, or MOTHER; but stand still:
I said a BRIDEGROOM I'd appear,
When I bring in my every HEIR;
And by her name you all shall see
That Mary doth with her agree.—
But now I ask how't could be done,
Had not my Spirit to her come,
To have the WOMAN to appear,
That in my MOTHER's room is here?
1 *B. of S. Pro.* 107.

—As the stems are interwoven there,
So MAN and I are interwoven here;
Because they bow to come within the veil,
They'll find the SECOND BRANCH can never fail
To gain the victory for the sons of men.
Word in Season, 25.

And now my kingdom it shall surely come,
As the SIX SPOTS foretel you who I am;
And the SIX SPOTS you now may see them clear,
But in the SEVENTH there's no spot appears:
And I'll go on till there's no spot in MAN,
But like the STANDARD every soul shall come.
W. in Season, 30.

I tell you all, now judge your call,
And see the TREE of LIFE:

If you stand there you need not fear,
The DOVE will end the strife. *W. in Session*, 51.

—Like the DOVE they'll find my love
For those who do appear
The truth to know, and prove it so—
They'll find the DOVE appear
To bring them peace that shall increase,
No man can foil them here. *2 B. of Visions*, 6.

—I am bringing round the chain,
As I have said, for to redeem
My sons and daughters from the fall.—
Because the FULNESS now is come,
The GODHEAD BODILY with MAN
It must in union now agree. *2 B. of Visions*, 16.

———My Bible all is found,
That in one link it doth appear:
Then who can make my bible clear,
Before the other link doth come,
That GOD and MAN they both must join,
So perfect in the TRINITY?
The GODHEAD must with MAN agree,
To make your happiness complete,
As I at first did him create.
In my own image and my form
I said I first created MAN,
To be in favour then with ME:
I ask what FULNESS there can be,
If I do not fulfil the whole,
And so the chain bring round to all,
That GOD and MAN alike must join,
To bring my glorious kingdom down? *2 B of Visions*, 18.

————————I am come
To make my law and gospel join:
The MIGHTY COUNSELLOR is here,
The PRINCE of PEACE you'll find is near.
2 B. of Visions, 19.

Mark the creation how it stands
A likeness of DIVINITY;
So I created MAN to be
In my own likeness to appear,
And perfect so I've liken'd him here,
And so I've liken'd myself to MAN,
To say from ME her Spirit came,
So different from the human race,
And yet my Spirit men disgrace;
Because my ways are hid from all
In the dark mysteries of the fall. *2 B. of Visions*, 43.

I am God, and my glory I will not give to another: for I and my SON am ONE, who created you, and suffered to redeem you: and where is the power that can stand against me, when I come to plead for my ELECT, in whom my soul delighteth? HE shall bring forth judgment to the Gentiles: HE shall not cry nor cause his voice to be heard in the streets, neither shall HE be discouraged till HE hath set judgment in the earth, and the isles shall wait for his law.—*Word to the Wise*, 6.

——All the prophets wrote of ME:
And yet these things do none discern,
Nor judge the way that I do warn,
Throughout my Bible it doth appear,
No more than men discern it here,
How all the pages thou hast penn'd
Were but in part fulfill'd by men;
Then sure some OTHER must appear
For to fulfil these pages here. *W. to the Wise*, 42.

In p. 124, S. E. of F. it is written, I had chosen me a SHEPHERD in whom I find no fault. If you choose him, I will choose you. Now this shepherd is my SON, whom I have chosen, my BELOVED, in whom my soul delighteth. And there are three shepherds that have testified of him, that it is his Spirit which hath visited thee, to make men heirs of God, and joint heirs with Jesus Christ.—*W. to the Wise*, 46.

I am wrong——
If I don't free the woman's fall,
And bring the wonder in the end,
That's in the Revelation penn'd.—
And all will find the mystery great
Of this *third wonder* to appear,
That in a WOMAN you see here.—
The SUN of RIGHTEOUSNESS is come,
With healing in his wings appears,
Satan to cast, our guilt to clear;
And so the WOMAN now he'll free,
That heirs of God we all may be:
So here's a *Wonder* in the last,
As 'twas to Adam at the first. *W. to the Wise*, 56.

My Father's words shall ever stand,
That by her SEED I'll bruise his head.
Eleven disciples it is said
Stood firmly by me in the end;
And now I say eleven men
I chose as judges to appear,
And plac'd a CHILD the twelve to clear;
So all are come now like the CHILD,
You've all to learn, and men are foil'd
In all the knowledge they did learn.
My bible no man did discern,
That I should bring it round this way.
Learning did all the Jews betray;
Because their learning they plac'd wrong;
And so the learning is of man.
Therefore one judge I chose a CHILD,
That ne'er in learning can be foil'd;
Because all nations now will see
The truth go on fulfill'd to be. *W. to the Wise*, 57.

As at the first, the same is burst,
The WOMAN did appear
To warn you of your Saviour's birth,
And that her time drew near
To bring a SON, not born by MAN,
But of the HOLY GHOST.—
Darkness in every part
There is in man, for now I am come
To judge the world again,
In the same manner unto man,
As I shall now explain.—
But here within thou dost begin
To ask how this can be?
That I am come the same to man
A mystery is to thee;
Then I'll appear to answer here—
My coming is the same:
Though first in PERSON I was born,
But few did know my name;
Then now I'm come, I say, again
For to be *born anew*,
And in the SPIRIT to be born,
And all shall find it true;
My SPIRIT here doth strong appear,
That every soul shall find.—
So I am come again the same
Unto a WOMAN here,

And now I'll tell my every name,
And make the mystery clear.
I said men must be born again,
If they would live in ME;
Then sure my SPIRIT unto MAN
It must be born again,
When I bring in the heathen lands,
And do the world redeem.
For by the SPIRIT it must be—
My life they did destroy:
Then from my BODY it could not be
That I should all enjoy.
No! 'tis my word that's on record,
My SPIRIT first must come,
That earth and hell cannot destroy,
When I am born again;
Born of the WOMAN, *as at first,*
And of the SPIRIT *born.*
And I shall prove it in the last,
My SPIRIT here is come.
That is my word now on record—
And see my bible clear,
That when the FULNESS it is come
The WOMAN must appear,
I tell you all, to free the fall,
That is the law of God.

Church Prayers, 18, 19.

The FULNESS of the GENTILES will come—Then will the fulness of their joy be completed, and the calling in of the Jews will be glorious, who will return, like Jacob's sons, saying, "We are verily guilty concerning our brother."—

Warning to the World, 44.

If the JEWS keep to the law, and are looking for a MESSIAH *to come*, that shall be their deliverer; and you GENTILES believe that HE *is come*, but that he will not be a DELIVERER either to you or to them, and throw all the laws of God and the prophets aside, forgetting all the words I left on record, and looking to no fulfilment of my Gospel, as the Jews do of the law; then your belief

is not of faith that I gave my life a ransom for ALL, to reconcile the world unto God.—

W. to the World, 47.

—I shall now try men,
How their ideas here will burst,
To judge thy written hand;
Then I'll appear to make all clear,
And SHILOH they shall know—
How I am come to gather in
The Gospel and the Law.
For my disciples I did try,
I tell thee, in disguise;
And in the end 'tis my intent
That way to make them wise.

W. to the World, 63.

To shew my BIRTH the CHILD must come;
And so my DEATH a shadow then;
But now the shadow's in the CHILD,
To shew my death, to reconcile
The world to God.— *Prayres on the Fast*, 9.

I called these two women my mother and my sister, and as my brides joined with thee; for so the WOMAN was in the creation; as being taken from the MAN, she was his SISTER; but as bearing him children, she was a WIFE, and a MOTHER. Thus was the WOMAN made at first, and *this must be the state of the woman at last*, now I am come to free the fall of women.—

The SECOND ADAM is in ME;
Then see the BRIDEGROOM here,
To take the WOMAN as my friend,
My MOTHER for to be. *P. on the Fast*, 30.

Zion that travaileth to be delivered shall be delivered; for I have brought to the womb, and I will not shut it.—*F. of Sheep*, 45.

I know that some will now begin
That way for to appear—
"We judge our God is in the sound,
"'Tis time to tremble here.

" Now we see plain we are but men,
" Our Bibles did not know,
" This way the Lord would ever come;
" We ne'er discern'd it so.
" So it is said, we are misled,
" We ne'er did understand
" That perfect in the WOMAN'S FORM
" He'd come again to MAN.
" To free the LAW, we all do know,
" We judg'd it at that time,
" When to the cross he sure did go—
" What folly fill'd our minds!
" To judge it then, as simple men,
" We cannot make it clear.
" Under the LAW, we all do know,
" The JEWS do now appear:
" Under the FALL we do see all
" In Adam's guilt to stand.—*Flock of Sheep*, 58.

So now see plain, ye sons of men,
How these two women stand.
This very thing I did ordain,
To bring it to the land.
Because that here you can't appear
To prove the fable wrong;
For see the noise the Jews did make,
When I to them did come;
But now again the *second time*,
Like serpents you appear;
And I have tried you every way,
No noise in you I hear,
But silent lie, that all may die—
And thousands you will kill,
I tell you, by your silent spears.
Now judge this as you will,
Your footing's lost, and you may boast
Like the deaf adders here.
No other way, to thee I say,
They ever can appear;
Unless they see the *mystery*—
The WOMAN *then with* CHILD.—*F. of Sheep*, 68.

Here I know thy heart is puzzled, thy mind is confused—How can I bring the likeness of that *child* to myself, when I was destroyed, and the *child* was preserved? No; I tell thee, there stands

but the *shadow*; for I must come again in the WOMAN to fulfil the *substance*.—*Flock of Sheep*, 84.

So now in print let this appear,
To try the heads of men,
And with their bibles this compare,
And like the knight become,
That heard the cry, as he did say—
The MOTHER and the CHILD.
He view'd the planets for to see
What fortune on him smil'd:
And did discern in her his own,
Which he did first reject;
Till heavenly stars made her his own,
By wonders to protect.
So wonders here do strong appear,
Much greater than the child
Which in the end you'll all see clear,
Bless God you all were foil'd. *F. of Sheep*, 91.

Men have always sought MAN to be the DAVID established upon the throne, and always made ME to be the URIAH, that was slain in the front of the battle; but now, I tell thee, for this the sword never shall depart from MAN, till a SOLOMON doth appear, that will ask wisdom of God; then shall my throne be established, and the house shall be built in my name.—*Jos. Southcott's Book*, 48.

Kiss the SON, lest he be angry.—Ask and receive thy full demands, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron, and dash them in pieces, like a potter's vessel. Now let them tell me, who is my SON? or to whom that promise was made? or whom that SPIRIT of the LORD was to be upon, to bind up the broken-hearted, to proclaim liberty to the captive, and the opening of the prisons to them that are bound, to proclaim the acceptable year of the Lord, and the day of vengeance of our God, to comfort all that mourn?

Jos. Southcott's Book, 57, 8.

I plac'd the shadow there,
Then in the CHILD, when so he smil'd
Upon my every friend;
And now you'll find the time's at hand
I shall the SAME descend;
But first they'll see, I now tell thee,
ME *like the* CHILD *appear*. *W. M. of C.* 39.

My Isaacs shall be unbound: no longer shall they invite men; no longer shall they intreat them; but they shall stand valiantly in their faith, and wait till men shall invite them; wait till men shall intreat them, to let them stand the trial, that they may see the NEW CREATED BEING—that they may see the NEW COVENANT that is making with MAN.—*W. M. of C.* 45.

But no one knows what lies behind,
That thou another day may'st find,
Nor in what manner I shall come
To shew my power IN THY FORM. *Trial*, 86.

The woman's fall I now must free,
Ere man's redemption he will gain;
For now to all I speak more plain,
While SHE is bound, can MAN be free?
The BONDSWOMAN, you all do say,
Must be cast out, when I do clear
To make the free, the perfect HEIR. *Trial*, 87.

If you weigh deep the TRINITY,
The WOMAN must be given;
To free you all from Adam's fall,
Her promise she must claim.
I made a MOTHER for you all,
And called so to man;
Then know, the BRIDE must be applied,
That I have known so here,
To claim the promise as I've said,
And then the perfect HEIR
She makes of ME—all flesh shall see
A MOTHER then for all!
So I'll appear the SON and HEIR,
And now my brethren call. 1 *Ex. of the Bible*, 89.

The MOTHER here they must see clear,
The TRUE MOTHER is come

To claim the SON to be the HEIR,
And free the whole for man. 1 *Ex. B.* 92.

Then see the chain that must remain,
The MOTHER and the BRIDE,
To bring in MAN with ME to stand,
For so't must be applied.—
I have rais'd her here
To be a MOTHER first to ME;
And so must men appear
To say—"the BRIDE must be applied
"A MOTHER for us all; 1 *Ex. B.* 93.

My SPIRIT here is come,
As at the first, it must be known,
When I the VIRGIN warn'd.
In PERSON here I might appear,
But now it is not so:
It is in SPIRIT I am here,
That every soul shall know.
Then judge the *two* before your view—
The MOTHER and the BRIDE
Came both from ME, you all shall see,
The HOLY GHOST applied,
As at the first, 'tis now at last,
Though 'tis a different way. 1 *Ex. B.* 94.

Let them answer me, why I made the WOMAN my MOTHER, if I never designed in the end to make the WOMAN a TRUE MOTHER for MAN.—1 *Ex. B.* 96.

I fell to rise again, to throw down all Satan's power, and cast the CORNER STONE on him: for all men must know that that CORNER STONE meaneth the promise that was made in the fall. 2 *Ex. B.* 106.

Thou spakest in vision to thy HOLY ONE, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people. I will make him my FIRST BORN, higher than the of the earth.—2 *Ex. B.* 116.

Thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under

his feet.—Yet have I set my KING upon my holy hill of Zion. I will declare the decree: the LORD hath said unto ME, thou art my SON; this day have I begotten thee. Ask of ME, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.—2 *Ex. B.* 118.

Let men see clear what's written there,
And trace the Psalms like thee,
And then I bid them answer here,
How they the whole can free?
What vision first can they now place,
That did of ME foretel?
That help on ME should surely be,
The mighty one excel?
Or what FIRST BORN was judg'd by men
To be exalted so,
Higher than earthly kings to come,
Above them, you do know? 2 *Ex. B.* 119.

While I was yet with them, I plainly told them what should happen in the end. But did the *other* COMFORTER come *then*, to abide with men for ever? I tell you, no: the other COMFORTER is the fulfilment of my word, at my second coming in power to destroy all the works of the devil; but that COMFORTER must first come in the SPIRIT, whom the FATHER sendeth in my NAME.—3 *Ex. B.* 210.

—No promise didst thou claim,
Until I bade thee in my name
To ask a favour then of ME,
That now your joy fulfill'd might be;
Because thou ask'st the very thing
That now the COMFORTER will bring. 3 *Ex. B.* 236.

And now the PROMISE I shall clear,
The WOMAN'S SEED shall bruise his head;
And therefore in her I shall plead
Until her SEED do so appear
To join with ME and join with her,
And then my words you all shall see,
You'll dwell in God, and God in ye;
For then in ME you will abide—

And mark from Pilate what he said :
He ask'd ME if I was a KING ;
Then know the words I answered him ;
His words I did repeat again—
Thou sayest that I am a KING ;
And for this end I did appear—
I came the every thing to clear,
And of the WOMAN I was born,
That at the end it should be known
That as a KING I shall appear,
And so my kingdom I'll bring here. 3 *Ex. B.* 237.

The SPIRIT and the BRIDE are come to warn all men of my coming. Now let the world answer me, how I could be the *beginning* and the *ending*, the *first* and the *last*, without I accomplish according to my words? Was I not the *beginning* in the creation, to form MAN in my own likeness, and make the WOMAN for his helpmate and happiness? This was my plan in the *beginning* when I made man at *first*, then I must accomplish it in the *ending*, if I am the *last*.

3 *Ex. B.* 261.

He that doth overcome,
His GOD I surely will appear,
And make him as my SON.—3 *Ex. B.* 264.

The LAW before no man could clear
The way that I should come,
Till I in Bethlehem did appear,
And of the WOMAN born—
But none did see the mystery
Why I that way should come;
That when the LAW I did redeem,
And free the FALL of MAN,
I must appear, I tell you here,
In SPIRIT in her FORM ;
Because 'tis she the end must free,
To have her promise known.—

3 *Ex. B.* 276.

Thou know'st the Jews believ'd in ME,
A ROOT that should appear ;
A BRANCH of DAVID they should see,
To bring their kingdom here ;

That is, I Israel should restore,
They'd see a conquering king
That unto them there must appear,
And honour great to bring.

4 *Ex. B.* 329.

In the *full time*, call all to mind,
The whole I must redeem.
Under the LAW you all must know,
The PROMISE stands for men;
The WOMAN'S SEED must bruise his head,
Then I must sure be here,
And in the WOMAN strong to plead,
Your great Deliverer here. 4 *Ex. B.* 355.

If you discern how I do warn,
In HER I must appear,
In SPIRIT strong, and I am come—
But could you all see plain,
That GOD has so sent forth his SON,
In SPIRIT to redeem,
And you went on to mock her hand,
More fatal now 'twould be
Than for the Jews, that did condemn,
And nail'd ME to the tree. 4 *Ex. B.* 356.

The FULNESS of the time is come
That my avenging heel
Shall bruise the head, as it is said.

4 *Ex. B.* 361.

The PROMISE shall be found,
Till I have worked all through;
The different faces now command,
I unto all shall shew;
The faces here I now shall clear,
The CHERUB men shall see,
That now do come in heart to join,
And wish to dwell with ME.
The face of men may now come on
To turn which way they will,
They'll find the LION now is come
The EAGLE for to kill. 4 *Ex. B.* 369.

"HE shall build the temple of the Lord, and HE shall bear the glory, and rule upon his throne; HE shall be a priest upon his throne; and the counsel of peace shall be between them both."—

Your Father which is in heaven, hath the power to build the TEMPLE of the LORD; that meaneth to build the TEMPLE in MAN.—5 *Ex. B.* 453.

If Abraham obtained the Son by faith, which was but a shadow of the promise, how much more by faith must ye obtain the full promise of your redemption.—6 *Ex. B.* 481.

If I made the *first vessel* unto *dishonour*, as man dishonoured ME thereby, have I not power over the clay off the same lump, to make *one vessel* unto *honour*, to shew my wrath, and make known my power upon the vessels of wrath?—6 *Ex. B.* 483.

Let men answer what the FULNESS of the GENTILES means, that it is written, that at the fulness of the Gentiles there shall come out of Zion the Deliverer, when all Israel is to be saved? Now will men answer me, that that Deliverer meant when I came to establish my Gospel?—How then was it written, *to wait* until the fulness of the Gentiles *was come in*, if it was to come at *that time?* —6 *Ex. B.* 493.

How will men answer these words, to say, the WORD was made flesh?—But know, if the WORD was made flesh by my coming in the flesh, to dwell amongst men, in the likeness of man, then the WORD that was spoken in the creation, of making MAN in my own image and likeness, must become flesh in my likeness, for MAN to dwell with ME, as I dwelt with him.—6 *Ex. B.* 547.

Know, the WORD that was in the beginning, that the evil power should receive his curse, and his head should be bruised, as my heel was; then if the FIRST WORD became flesh to dwell amongst men, to have my heel bruised, according to the words in the beginning, then according to the

words in the beginning, I must bruise Satan's head, and take sin out of the world.—6 *Ex. B.* 548.

These parables shew my firm decrees in the creation—what I said when I created the WOMAN at first—the promise that was made in the fall—my being born of the VIRGIN—my promising to come again as the BRIDEGROOM, to free the fall of the WOMAN; or how could I bring in the redemption of MAN?—*Ex. of Parables*, 28.

How can she be saved through *child-bearing*, from the transgression of the fall, if the PROMISE is not fulfilled? And let men mark the words that follow the transgression — "Notwithstanding she shall be saved in child-bearing:" but how do men understand the words? Do they suppose that no woman is to be saved but such as have children? Then let them remember the words of the Apostle —"The SINGLE WOMAN is to the LORD:" then if the single woman be to the Lord, let no man vainly imagine that *this* CHILD-BIRTH means *temporally;* but I tell you all it means *spiritually;* for if I that was of the SPIRIT, born of the FLESH, and yet conceived by the HOLY GHOST of the SPIRIT of GOD, to be born of the WOMAN; know all men, through *this* CHILD-BIRTH the WOMAN shall be freed from the transgression of the fall.—*K. of Christ is at hand*, 23.

As ye are born, it must be known,
You say, of bondmaids all;
Then the TRUE HEIR cannot appear,
Till I have freed the fall. *K. of C.* 39.

Much like Herod I will do:
If by wise-men I am mocked,
Then my fury fast shall go,
And like Herod I'll pursue it—
Bring the CHILD, or kill them all:
In all hearts I bid them bring him,
That he now may worshipp'd be.
2 B. of S. Prophecies, 9.

You say you're tainted by the fall;
But if that taint I take away,
And make her perfect free,
And pour the HOLY GHOST on MAN,
Then perfect heirs you'll be;
Made heirs of God, it must be know'd,
And joint heirs with the SON. *2 B. of S. Pro.* 39.

I said the HOLY GHOST should come,
The COMFORTER, it must be known,
And all to your remembrance bring,
When I as prophet, priest, and king,
Do in this lower world appear,
As very MAN I will be here. *2 B. of S. Pro.* 52.

From Adam's fall, be't known to all,
The PROMISE is foretold;
It was to Eve, let them believe,
The mysteries I'll unfold
When they their reasons have assign'd,
That this can never be;
My wisdom always stands behind,
And that you all shall see.
For blessed is the BARREN WOMB,
That never yet gave suck;
Because the time is hastening on,
They'll find in her there's milk;
For milk 'twill be, they all shall see,
Although the breasts seem dry;
For as I made the water wine,
I'll bring it so this way.
2 B. of S. Pro. 81.

Like a *travailing woman* in sorrow did Eve begin—and perfectly so, I tell thee, like a *travailing woman* the whole will end.—*Foley's Answer*, 29.

Eve travailed in pain, in *child-birth*, to bring on man's destruction; so it must be in like manner, of *pain and child-birth*, to bring on man's restitution.—*Foley's Answer*, 36.

He persecutes the WOMAN which brought forth the MAN-CHILD. Now I tell thee of this mystery, concerning the MAN-CHILD, it will not be cleared up till the end; and then will every one see clearly

the perfect mystery of the MAN-CHILD that is brought forward to man, to rule the nations with a rod of iron.—*Sharp's Answer*, 78.

I am the Joseph that was envied by my brethren, and it is MY SEED must come to inherit the PROMISE.—*C. with Carpenter*, 177.

It is by faith that you must obtain the fulfilment of the promise that was said—In Isaac all the families of the earth should be blessed: and that promise I am now come to fulfil, and to free the fall of women.—*Full Assurance*, 49.

When I the BONE return,
You all will see the mystery,
And tears of joy will come. *Full Assurance*, 56.

No more you say, the despised Galilean,
But in his Father's kingdom HE is seen:—
No more the INFANT will be had in scorn,
But joyfully receiv'd where he is born:—
No more in swaddlings doth the INFANT lie,
But *now* he'll come in glory's bright array.
Full Assurance, 57.

I must create a NEW THING in the earth—a WOMAN to compass a MAN at *last*, as she compassed MAN at *first;* but, let them know, the first was under the influence of the devil, when she gave the fruit to man, and he did eat; then he was compassed in her transgression; but know, *when I create anew*, the WOMAN must be drawn by the influence of my SPIRIT, and compass MAN another way—That as in ADAM all died, even so in ME might all be made alive.—*A. to Smith*, 66.

Isaiah xlii. "Behold my SERVANT, whom I uphold; mine ELECT, in whom my soul delighteth; I have put my spirit upon him: HE shall bring forth judgment to the Gentiles." Here my SON is called my SERVANT; then marvel not, in the other, that he is called the RIGHTEOUS MAN, to

be ruler over kings, and to destroy with the sword all his enemies.—*False Doctrine*, 38.

Mark what is said of my SERVANT: "A bruised reed shall he not break, and the smoking flax shall he not quench: He shall bring forth judgment unto truth; HE shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law." Now, from this, it is mentioned my SERVANT; in the other, the RIGHTEOUS MAN, that these things are to be done by; then know, these promises and their fulfilment must be accomplished by the SON of GOD. Here the SON is called the SERVANT,—that shall set judgment in the earth, and the isles shall wait for his law. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light to the Gentiles.—*False Doctrine*, 40, 41.

"He shall set up an ENSIGN for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth." Now, from these words of the prophet, let them see how the Jews are scattered, and how they stand; and let them discern my promises to gather them together in the end, when they begin to look unto ME whom they have pierced.—*C. with the Worldly Wise*, II. 24.

The witnesses spoken of are but TWO; the ONE was fulfilled when our Saviour shed his blood for the transgression of man, that they might look unto him from the ends of the earth and be saved; and his coming again in power to cast out the adversary, that betrayed the woman, is the OTHER; and these two must be joined together, to bring the olive branch of peace to man.—*A. to Paine*, 49.

"Then shall they see the sign of the Son of Man coming in a cloud with power and great glory.

And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.—1 *B. of Wonders*, 37.

Here were things spoken of Cyrus, as a SHADOW *then* to the Jews; but the SUBSTANCE remains for the *end*.—*L. to the Clergy*, 57.

I speak to Gentiles and to Jews:
The MOTHER she must first appear
To bring the ISAAC,—men, see clear. *L. to the Clergy*, 64.

As the year ended to thee, with a sparkling lustre round the sun, too bright for thy eyes to look into; and as the sun arose the next morning with a sparkling lustre of light; perfectly so thou wilt find the event of this year will happen to thee and true believers.—*Wisdom*, 3.

For what at first was lost by Adam's fall,
Look deep to Abraham, and behold the call,—
The promise that I made I'll now fulfil;
And so in ISAAC every land shall feel
The promis'd blessings I have now in store. *Wisdom*, 34.

They will find the ensuing year such a year, as I told thee before, as was never seen in England, since it was a nation, to have the true meaning of the Scriptures to be brought forward and proved to men.—*Wisdom*, 46.

I shall set this sign to the JEWS, whereby they shall know whether my GOSPEL is true or not. For, like Joseph, was my life sought by them, and, like Joseph, I was separated from them; but now, like Joseph, will I make myself known unto them, by signs and wonders that I shall set before them. This year, in the sixty-fifth year of thy age, *thou shalt have a* SON, *by the power of the* MOST HIGH, which if they receive as their Prophet, Priest, and King, then I will restore them to their own land, and cast out the heathens for their sakes, as I cast out them when they cast out me, by rejecting me as their Saviour, Prince, and King, for which I said I was born, but not at that time to establish my kingdom.—3 *B. of Wonders*, 4.

The concluding passage has been inserted as being the subject whereon the whole of the foregoing collection depend, and have reference to; being also the key to unlock the scripture prophecies concerning the restoration of the Jews to their own land, and the re-establishment of the throne of David, preparatory to the glorious appearance of our Saviour, to cast out the prince of this world, and to establish his kingdom of peace upon earth for one thousand years. But for further information upon this point, the *Third Book of Wonders* is particularly recommended to all candid inquirers after truth, as furnishing topics worthy of their most serious attention.

REMARKS.

HAVING brought together the principal prophecies concerning the CHILD that was to be born, but never understood till this revelation was given, in what manner he should be born; I shall now bring forward some of the prophecies, which were given to shew how great the rage and fury would be in men when this was made known.

"The living waters are the living stream,
That like a fountain will come from on high;
But yet the sinners will it all defy;
And as 'tis flowing, sin will sure abound;
They'll froth with fury for to hear the sound.—
So with the wicked it will certain be:
They'll foam with fury, and the truth you'll see."

S. E. of Faith, 162.

How true I have found these words by experience! as I am now compelled to flee, not only from the face of my enemies, but from my friends likewise, to conceal myself in a place of safety, where I am not known by any person; and my name I am obliged to conceal, to preserve my life

from malicious and inveterate enemies, who threatened to set the house on fire where I lived, and to take my life if they by any means could get me in their power. This my friends have heard them say, that their determination was to seek my life. As my enemies mock me, they mock the Scriptures likewise; then what can I expect from such men, if I fall into their hands? but this proves the truth of the following words:

" It is with Hell thou dost contend,
For he in man doth speak;
And angels here do now appear,
For they do speak in man,
And tell thee for to persevere—
Like a good soldier stand.
So both are come the ranks to join,
And I'll join with my friends:
And Satan's come to join his own—
Mark well and see the end."

S. E. of F. Continuation, 108.

Were not Satan to speak in men, such blasphemy would never be spoken, as I am now informed is spoken against my visitation, against the Scriptures, and against the Gospel; for all are condemned together in the same manner. This sheweth how infidelity is increasing, and how Satan is blinding the eyes of mankind. Concerning those men, who said that they would not let me live to see whether the Child was born or not, I was answered in the following manner.

" Without the devil's speaking in men, to set them on with rage and fury, such expressions would not be made by men, as have been made concerning thee, so eagerly to seek thy life to destroy it. Because in men there is a curiosity wrought by nature; and from that curiosity they would wish to see thee live, to pass the time wherein it is said the Child will be born, so that they might have room to mock, without being put to shame and confusion, if no Child is born as mentioned by thee. But, on the other hand, so

extraordinary an event to happen in the land, as never took place before, in any age of the world, the curiosity of men would make them long to see it, and what should follow such an extraordinary birth.

" Here I have shewn thee what men are, as men, and what would be the language of their hearts, as men, wishing to preserve thy life, to see the effects of this extraordinary visitation that thou hast so published to the world. But how different from men dost thou now see thy enemies! No desire to come to the knowledge of the truth; but with rage and fury wishing to destroy the truth! And this is malice worked on by the devil; so that they may see the truth of the Gospel before them: for as my enemies were worked on by the devil, when I became flesh and dwelt with men; perfectly so it is now I am come to visit in the spirit, to bring in my kingdom that I died to redeem. But know what I said of my second coming, and the enmity that would then be kindled, and how offences would arise; and now let them look to the Revelations of *John*, chapter xii. and then they may see how the Dragon, which is the devil, is now working in the hearts of men to stand before the woman to destroy her child, as soon as it is born, if no place of safety can be found for him. Then I ask such men, who give themselves up wholly to the wiles of the devil, with malice and fury, what but a rod can they expect? But let no man simply suppose, because it is said he rules the nations with a rod of iron, that it will be with a rod of cruelty unto any that love his appearing: but, as iron is strong, so will his strength be; and as iron will not break, so will he prove that my words cannot be broken; and that my mercies endure for ever unto them that love my name. This is the rod of my strength, like a rod of iron, that will not be broken, but establish my kingdom

in righteousness and peace. Happy are those that are longing for my coming, and to see the CHILD born, that I shall set upon my holy hill of Zion.

" And now let men view the different classes of people, how one part is filled with love, rejoicing in hope to see the glorious day approaching, that the CHILD shall be born, which is spoken of throughout the Scriptures, to bring in the new heavens and new earth to man. This is universally known, how men have shewn their love and eager desire for the glory of God and the good of mankind, knowing how all is foretold, and are now rejoicing that the fulfilment draweth near. This is publicly seen and known to be in man, while, on the other hand, all the rage and fury of the devil ye now see visibly in mankind; then what different answers and what different rods must these different men expect, when I come in power to make a final end! The one will find the rod of my strength, to deliver my friends from the hands of their enemies; the other will find the rod of my anger. And conscious guilt must condemn them all; as they have shewn their anger and indignation at first, they must expect mine at the last. For now with the merciful man I will shew mercy, and with the pityful man I will shew pity; but with the froward I shall shew myself frowardly.

" And now let them see the justice of the Scriptures throughout, in the different answers there are spoken of the end; let them see the justice of the sentence, from the different conduct there is in mankind, which is now publicly known and visibly seen. For this is a time of trial to try all men; and this is a time to justify and condemn: and now the time is hastening on that the hour of trial will come, to try all that dwell upon the earth; for now the scriptures will be fulfilled.

But here I shall leave thee, with my answer to their mockery of the Scriptures, and my visitation to thee."

Here I shall answer for myself, as I have brought forward the prophecy to shew that it was foretold how the devil would speak in men, the truth of these words of the Spirit, I can prove to be verified by the public newspapers, that have been for some time past daily filled with the most virulent and malicious abuse, and invented lies of various kind, which none but the devil himself could put into the heads or hearts of men, and cause them to utter them, which will bring an eternal disgrace on their characters, and prove that they theirselves are the impostors, to impose on the minds of the vulgar and ignorant. For none but men void of understanding can for a moment give credit to such false and infamous reports: every man of common sense must know that, if there was any truth in their assertions, those respectable gentlemen and ladies whom they allow have stood by me from the beginning, would have long ago deserted me, if there were any truth in the assertions that have been made in the newspapers.

With respect to those respectable friends, whom they acknowledge are enabled to make rich presents for the Prince of Peace, in honour to the Lord; this, reason must tell every man, that it would not be done by respectable friends, if any of the assertions made against me were true: and therefore wisdom is justified of her children.

The rage of men against me sheweth plainly to them, as well as to me, that such inveterate malice and envy must spring from the bottomless pit; as they have no grounds for the assertions they have made, calling me a mercenary impostor, that I sold the seals for a guinea and twelve shillings each. Here the inventor discovers him-

self to be the impostor, to impose upon the public such falsehoods. For now I appeal to men of sense and reason, whether they judge any impostor that was wicked enough to sell the seals in that manner, would not have continued the sale, as thousands are now desirous of having them; and if they were purchased at only a shilling each, the gains would be great. This an impostor might do: but I never received any thing for a seal in my life; neither would I for the world; and this is well known by all my friends, who cannot be imposed upon by such wicked inventions.

And, as to their saying that I resided in Bath, but was routed out by the police officers, I never spent a day or night in Bath in my life. I have passed through Bath in my way to Bristol, but never staid any longer than while the coaches were changed. This is another lying invention to fill up their papers with.

They likewise have asserted that I announced that a miracle was to be performed, by raising a corpse to life. This, with my ascension to heaven, that was to take place in Bath, are their own inventions. The working of miracles I never pretended to: and were these men to be called to an account to answer for these assertions, how must they appear, when they cannot prove the truth of one word in a thousand that they have brought forward! But, as to myself, I can justify my conduct in all I have said and done, if I were called forward before all the bishops and clergy.

And now I shall come to their own words, "that all blasphemies against God are punishable." Out of their own mouths they condemn theirselves; because I have heard my accusers make as great a mock of the Deity, and the scriptures, as they have made of me, and condemned

both at the same time: and had such men lived in the days of our Saviour, they would have been as ready to have called him a blasphemer, and put him to death, as they are wishing to put me to death.

Another of these reports I shall answer: —they have said that I have had presents to the amount of thirty thousand pounds, for the Child that is to be born, to establish the Jews in their own land, and that I was going to leave the country, taking these presents with me into France. This judgment they might draw from what they would do themselves: but I have acted a different way; for, as soon as I saw the friends, through faith, began to send in presents, I ordered a book to be made to enter every person's name, and what they sent, that if there was a possibility of my being deceived, all persons should have their presents returned to them again; and what I have received I have put out of my own possession; and others I have requested not to be sent till the Child is born.

Here I leave the world to judge whether I am a mercenary impostor or not; for I have enough of my own to support me, the short time I shall live in this world, if it be possible for me to be deceived, without robbing my friends, or injuring them.

JOANNA SOUTHCOTT.

The above taken from Joanna Southcott's mouth, by me,

ANN UNDERWOOD.

September 7th, 1814.

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[*Price Ten-Pence.*]

In Memorey of Joanna Southcot
who departed this Life
December 27th 1824 Aged 65 Years

Wile through all thy wond'rous days
Heaven and Earth enrapturd gazed
Wile Vain Sages think they know
Secrets thou alone can'st show
Time alone will tell what hour
Thou'l appear in greater Power

Sabineus

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* ob 27 Dec 1814
in London, "more miraculous Signs"
See Monthly Magazine xxxviii. 189.
* for account of Southcot's disputations
See Monthly Magazine LXXVII. p. 67. 1815.

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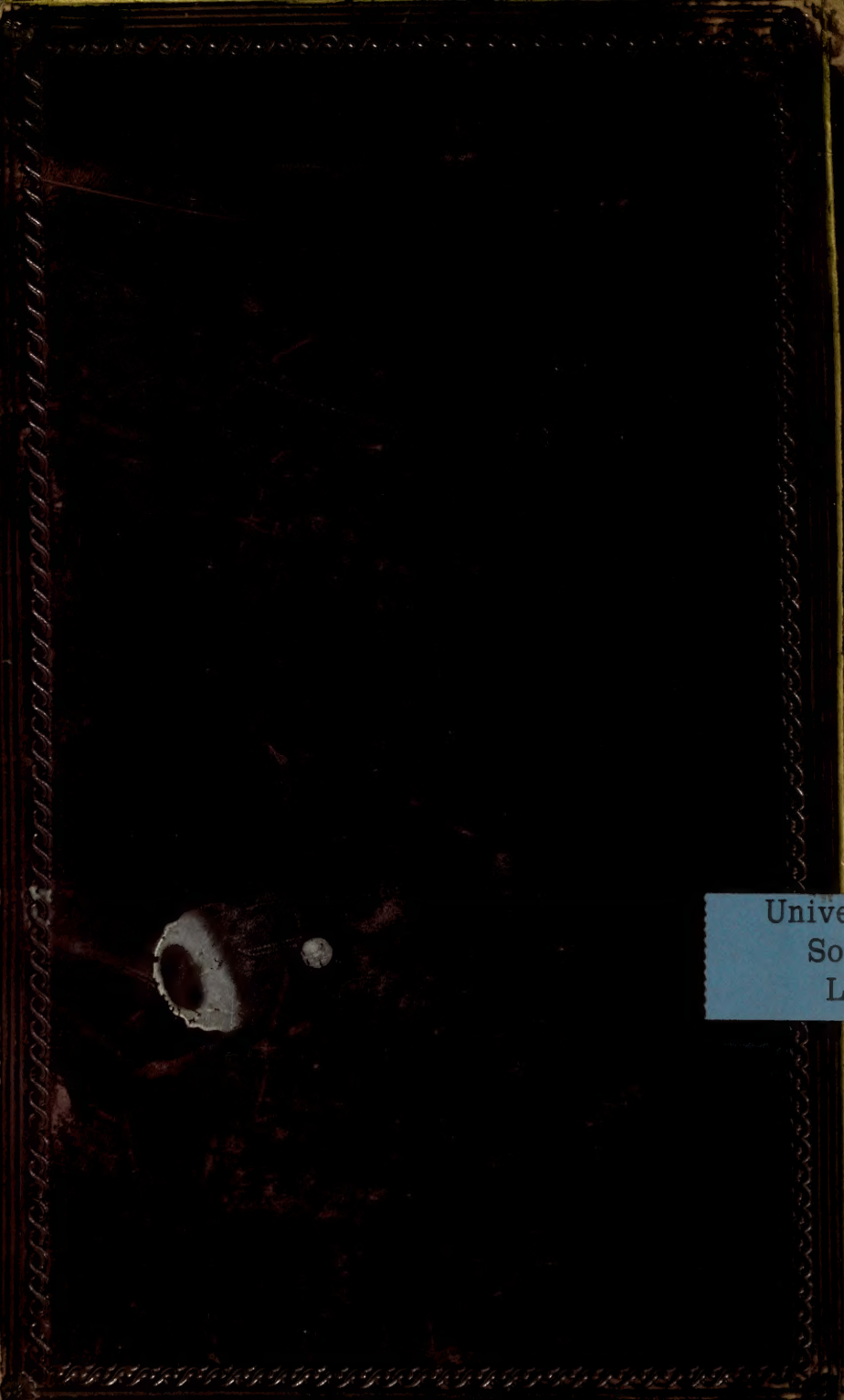
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